



# **The Quintessential Discourse Radhasoami**

**(*Sar Bachan Radhasoami*, Poetry)**

**Volume I**

**Translation with Commentary  
of the Discourses of Sri Shiv Dayal Singh alias  
“Soamiji Maharaj”,  
Revealer of the Radhasoami Faith**

*by*

**M. G. Gupta**

*M.A., D.Litt.*

Former Member of the Faculty of Political Science,  
Allahabad University

**MG PUBLISHERS**

**34 Hirabagh Colony, Agra 282 005, India**

Published by Rajeev Gupta for M.G. Publishers & Book Distribution  
Agency, 34 Hirabagh Colony, Agra (India)

First Published      *2001*  
ISBN                      *81-85532-34-6*  
©                              *Rajeev Gupta*

Jacket concept and painting by *Shweta Sharma*

All rights reserved. No part of this publication may be reproduced in any  
form without the prior permission of the publishers.

---

***The Quintessential Discourse (Sar Bachan Radha-  
soami, Poetry), Volume I, Translation with Commentary  
of the Discourses of Sri Shiv Dayal Singh alias "Soamiji Ma-  
haraj", Revealer of the Radhasoami Faith***

## Preface

*The Sar Bachan Radhasoami, Nazm or Chhand-bandh (The Quint-essential Discourse Radhasoami, Poetry)* by the Revealer of the Radhasoami Faith, Sri Shiv Dayal Singh, alias Soamiji Maharaj, (1818-1878) was first published in a single volume (42 Discourses) in 1884. It was in 1921 that it was split into two volumes, each carrying 21 Discourses, and since then it has continued to be printed in two separate volumes.

This is the first volume which has an Introduction (*Bhumika*) divided into twenty paragraphs, an Invocation (*Mangla-charan*) of 18 verses, and a short, two paragraph-message (*Sandesh*), and twenty-one Discourses, all of which have 201 hymns.

While all of them are extremely significant and important for any reader desirous to understand the subtleties of the Radhasoami Faith, the outstanding discourses include Discourse 10 which brings out the distinction between the *Varnatmak* Name (Formal or Articulated Sound) and *Dhunyatmak* Name (Inarticulate Sound)

Discourse 11 expounds the majesty of *satsang*, as also the difference and distinction between the Radhasoami Faith and other prevalent religions, and the process of creation.

Discourse 12 spells out the greatness of the *Bhakti Marg* (path of love and devotion to the guru and the Lord). Discourse 13 explains the marks of the perfect guru, the features of the true spiritual seeker, and the mode of rendering service to the guru by body, mind, spirit and money.

Discourses 14-16 warn the followers of the Radhasoami Faith against the obstructions and hindrances placed in their spiritual evolution by mind (*Kaal*) and *indriyas* (sensory and motor organs or

instruments). Discourse 17 cautions the mendicants and the anchorites against the peril of their being defeated and frustrated by their own primordial urges and predilections like lust, wrath, greed, attachment or bewilderment and conceit, and their negligence in the pursuit of *Surat-Shabd-Yoga*.

Discourse 18 stresses the importance of ardent devotion to the *Satguru*. Discourse 19, inter alia, details the do's and the don'ts (the commandments of the guru or *Hukum Namah*). Discourse 20 issues instructions about *Surat-Shabd-Yoga* and love and devotion to the *Satguru*.

The last Discourse (21) has two distinct parts: the first is the "Instrument of Instructions" or *Hidayat Namah*, narrating the details of the spiritual stages that a practitioner of *Surat-Shabd-Yoga* has to traverse, starting from the sixth ganglion or the third *til*, situated midway between the two eyes, three quarters to an inch from the root of the nose inwards – the seat of the spirit – and passing through the One Thousand-Petalled Lotus or *Sahasdal Kanwal*, the Sphere of Three Prominences (*Trikuti*), *Sunn* (the Sphere of Spirit), the *Ma-hasunn* (the Great Barrier between *Brahmand* and *Satt Desh*), the Rotating Cave, *Sattlok*, *Alakh* (the Invisible Sphere), *Agam* (the Inaccessible Sphere), and the Radhasoami Abode.

This *Hidayat Namah* should be recited only before those who are committed to the tenets of the Radhasoami Faith and who believe in its truth and reality.

The second part of Discourse 21 contains three lyrics (*Ghazaliat*) composed by Soamiji Maharaj in Persian.

The rest of the 21 Discourses, containing 265 hymns, are covered in the second volume of the *Sar Bachan Radhasoami*, Poetry whose translation with commentary will hopefully be printed by the end of December 2001.

The basic argument running through all these discourses is that all the existing religions are wide off the mark limited as they are by the confines of mind and body (*Manas* and *Maya*), that they do not even seek to emancipate the spirit (*surat*) from their tentacles, and

that this ultimate quest can be possible only through a perfect living *Sant Satguru*, and not by the meditation on those who are no more, or by studying their works.

This English translation contains notes and comments numbering 481, given at the end of the translation of the text, and a fairly exhaustive Index which is designed to help the reader to locate these notes and find out which note is about what.

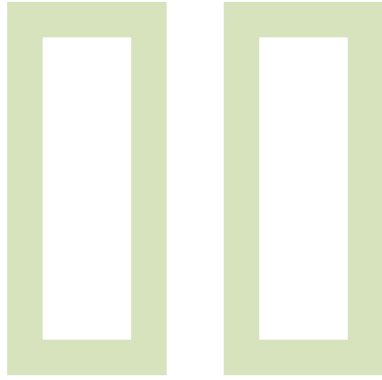
The jacket designs shows the *Satguru*, Soamiji Maharaj, as the Lighthouse fully equipped with lights visible to spiritual pilgrims, mariners and sailors for warning them of obstructions in the Way, and for making harbour entrances and sanctuaries. The design has been conceived by one of my students, Dr. Nandni Kumar, principal of Love Nest Nursery School, Agra, to whom I express my gratitude.

For several years many *satsangis* from India and abroad had been asking me to translate the *Sar Bachan Radhasoami*, Poetry, in English giving explanatory notes and comments, even at the cost of some repetition so that reference may become easy and convenient. This work has been brought out to meet their needs.

I hope and trust that every one who is interested in understanding the delicate points of the Radhasoami Faith (*Sant Mat* or *Guru Mat*, or *Millat-i-Ishq*) will find this work useful. Any suggestion for improvement from all quarters will be cordially welcome.

1<sup>st</sup> October, 2001

M.G. Gupta  
34 Hirabagh Colony  
Agra (India)







# Contents

Preface	... ..	v
Background	... ..	1
 Invocation of Divine Blessing	... ..	 13
Discourse I : The Message	... ..	17
Discourse I : 2 Hymns	... ..	19
Discourse II : Basic Quality of Radhasoami Name	... ..	26
Discourse III : Greatness and Majesty of the Perennial Person	... ..	28
Discourse IV : Majesty and Significance of the Glimpses of the Perennial Person	... ..	62
Discourse V : Description of the Secret of the Path	... ..	71
Discourse VI : Doxology at the Lotus-like Feet of the Perfect Lord Radhasoami	... ..	82
Discourse VII : Entreaties at the Lotus-like Feet of the Perfect Lord Radhasoami	... ..	117
Discourse VIII : In Connection with the Majesty and Eminence of Radhasoami	... ..	122
Discourse IX : The Majesty of the <i>Satguru</i> in the Form of <i>Shabd</i>	... ..	146

<b>Discourse X</b>	: Discerning Word or <i>Naam</i> (Name)	... ..	<b>159</b>
<b>Discourse XI</b>	: The Majesty of <i>Satsang</i> and the Mystery of <i>Sattnaam</i>	... ..	<b>164</b>
<b>Discourse XII</b>	: Treatment of the Greatness of <i>Bhakti</i> (Devotion)	... ..	<b>173</b>
<b>Discourse XIII</b>	: Characteristic Features of a Perfect Guru and a True Spiritualist	... ..	<b>177</b>
<b>Discourse XIV</b>	: Warning and Caution : Part I	... ..	<b>184</b>
<b>Discourse XV</b> <b>193</b>	: Warning and Caution : Part II	... ..	
<b>Discourse XVI</b>	: Warning and Caution : Part III	... ..	<b>214</b>
<b>Discourse XVII</b>	: Warning to Mendicants : Part IV	... ..	<b>220</b>
<b>Discourse XVIII</b>	: Instruction about Devotion to <i>Satguru</i>	... ..	<b>223</b>
<b>Discourse XIX</b>	: Instruction about Devotion to Guru and <i>Shabd</i> or <i>Naam</i>	... ..	<b>237</b>
<b>Discourse XX</b>	: Instruction about Practice of <i>Surat-Shabd-Yoga</i>	... ..	<b>258</b>
<b>Discourse XXI</b>	: <i>Hidayat Namah</i> or Instrument of Instructions	... ..	<b>285</b>
	Lyrics in Persian	... ..	<b>294</b>
<b>Notes</b>		... ..	<b>301</b>
<b>Index</b>		... ..	<b>453</b>

## Mercy of Radhasoami, the Compassionate One

May Radhasoami Protect Us

### ***Sar Bachan Radhasoami, Poetry*** **Volume I**

#### **Background**

Written by the disciple-in-chief of Soamiji Maharaj, the Revealer of the Radhasoami Faith, Rai Saheb Saligram, alias “Huzur Maharaj”, who preferred to call his Master as “Huzur Saheb” or “Huzur Radhasoami Saheb”.

1. This discourse (*bani*) was articulated by Huzur Radhasoami Saheb. In the beginning, He had no intention to compose and articulate this discourse but he accepted the importunity of a few *satsangi* brothers and sisters, who persistently solicited Him on this behalf.
2. Huzur Saheb manifested Himself at 12.30 a.m. on the 8<sup>th</sup> day of the first fortnight of the Hindu calendar month *Bhadon*, *Vikram Samvat* 1875, 25 August, 1818, according to Gregorian calendar. Since he was 6-7 years old, he began to explain and expound the mystique of exalted spiritualism to some chosen men and women.
3. Huzur Saheb had had no preceptor, nor did He take initiation (instruction) in spiritualism from anyone. On the contrary, He began to exert Himself for explaining all aspects of spiritualism to His parents and those seekers (*sadhus*) who were acquainted with them and used to visit His house.
4. For about fifteen years, he continued to practise the *Surat-Shabd-Yoga* in a room situated inside another room at His house. Quite often, He would remain engaged in it for two-three days at a stretch and during this period he received no call of nature.

5. On the day of *Basant Panchami* of the *Vikram* year 1917, which corresponded to February 15, 1861, he started the practice of imparting instructions at His residence to spiritual seekers, both male and female some of whom had been importuning Him for more than a year for commencing general *satsang* (open to all). This *satsang* (congregation of spiritual seekers) continued there, day and night, for seventeen years (1861-1878).

During this period, about three thousand men and women belonging to many communities and countries, and a few Muslims, Jains or *Saraogis*, and Christians took instruction of Radhasoami Faith from Huzur Saheb. Most of them were householders but they included about two-three hundred *sadhus* (who had left their hearth and home in search of spiritualism). Some of those who enthusiastically practised *Surat-Shabd-Yoga* visited him a few times to have His glimpses, to brief Him about their inner state and to make enquiries into the subtleties and abstruseness and the recondite aspects of the Radhasoami Faith.

Having perceived His spiritual power and capacity (*qudrat*) and His exaltedness, and having noticed His inner grace which He bestowed on them, they became his firm disciples and began to devote themselves to and have trust and confidence in His feet. And some others, who were engrossed in fleshly pleasures, could not make much headway in spiritual practice and they did not again present themselves to the *satsang*.

As at present (i.e. in about 1884-85), at Agra about a hundred men and women are (were) engaged in this practice (in *Surat-Shabd-Yoga*). These seekers (*sadhus*) had, in the first place, left their hearths and home and became anchorites (*bheks*) in quest of spiritualism. On reaching Agra, they heard about the majesty and virtue of Huzur Saheb, appeared at His feet, and taking secret instructions from Him, they became engrossed in yogic practices (*abyhas*).

When they began to derive some bliss and beatitude out of it, they stayed put at Agra. And now these *sadhus* are living in Radhasoami Bagh (Soami Bagh, Agra) which is situated at a distance of about three miles from the city of Agra. And in the house of Huzur Saheb at Panni Gali in the city of Agra) reside a few householder men

*Background*

(at Panni Gali in the city of Agra) reside a few householder men and women (*satsangis*) and they are engaged in spiritual practice.

6. The other name of Radhasoami Faith is *Sant Mat*. In ages past, this path remained hidden (from the public view). In as much as its practice was mixed up with *pranayama*, very few people came to know it. This was because the practice (of *pranayama*) was beyond the capacity of people, for its prescriptions (*sanjam*) and precautions (*parhez*) were very hard and full of hazards.

For this reason, this path was so difficult and perilous that hardly anyone could step into this. Now, Huzur Radhasoami Saheb, in His mercy and grace, has prescribed such an easy way of *Surat-Shabd-Yoga* that it can be accepted and treaded by anyone who has genuine enthusiasm and zest (for spiritual pursuits), irrespective of his sex or age (i.e. anyone, whether man or woman, young or old, can take it up easily).

7. No one in the past ages introduced the easy (spiritual) technique which Huzur Saheb has now prescribed. That is why the inner practice which is in vogue in all the religions of the world, had gone into oblivion and went out of circulation, with the result that the adherents of all religions became engaged in outward worship and dharmas and karmas (rituals and customs), and they were left in ignorance about the hallmark of the true Lord and of the mode and the way to Him, as also of the intervening spiritual stages.

8. There are three prerequisites required in Radhasoami Faith: (a) (the perfect living) guru; (b) the (Great) Name (as revealed by the living guru); and (c) the companionship (or *satsang*) of the guru. This exactly is the threefold formula of liberation and emancipation. First, there has to be a perfect and true guru, i.e. he has to be the *Sant Satguru*; the dynastic gurus would be of no avail.

Secondly, the Name must be of the highest order and true and perfect and real, and of a piece with the Supreme Lord (i.e. it must be *dhunyatmak* name of the highest spiritual stage, i.e. Radhasoami), and it must be accompanied with the unfolding of the Named One (*Namee* or *Musamma*). The names that seek to emphasise a particular act or deed or quality of a deity would serve no purpose.<sup>1</sup>

Thirdly, the *satsang* referred to above must be true and genuine. This has two sides: inward *satsang* and outward *satsang*. The inward *satsang* means the companionship of the inner current of truth or *satya*, the current of the true Word through the medium of which the practitioner has to elevate his *surat* (the quintessence of soul) or *jivatma* or *ruh* internally and take it to the feat of *Satt Purush* Radhasoami or at least turn his attention towards it.

The other, i.e. the outer *satsang* means that whenever the practitioner manages to procure the company and obtain the glimpses of the savants who are true and perfect saints and *sadhs*, who are the adherents of *Satt Purush*, he should hear their discourses and have their glimpses and render them such service as may be possible for him. Through the mechanism of this twofold *satsang*, his state would appear to have appreciably and noticeably changed.

9. And the other acts which are supposed to be of spiritual sort, e.g. pilgrimages, fasts, visits to temples, idol worship and recitation of scriptures, *japas* and recitation of qualitative names, do not induce the slightest change in one's inner state for in doing all these deeds, the *nij manas* (i.e. the higher or *Brahmandi manas*) and *jivatma* or soul or *surat* does not partake. For this reason, the effect of these actions does not internally become evident, and even if they do appear to bring about external happiness or satisfaction, they merely reinforce one's pride and egotism.

10. *Surat*, i.e. *jivatma* or soul, which is the part (*ansh*) of *Satt Purush* Radhasoami Himself, is an extremely valuable essence or asset whose power inspires and stimulates the entire body, mind and organs (of action and perception) in their respective spheres and areas. The saints have chosen this substance (essence) and diverted it towards its springhead and source. And as its attention would turn towards that side, gradually and slowly, its inner state would also continually transform so that this (phenomenal world) and all its categories (*padarthas*) every day would lose their relevance to it and would begin to look increasingly deficient, despicable and contemptible. This real abode and station of this recondite and delicate essence (*surat*) is situated at the back of the eyes whence it spreads and permeates all over the body and sustains all

*Background*

the members (organs of the body). The springhead and source of this (i.e. *surat*) is the pre-creational sound (*Adi Shabd*) or the initial vibration (*Adi Naad*).

**11.** Let it be known that the pre-creational Sound is the creator of all that is there, and its lord. The name of its first manifestation, known as *Adi Surat* – the current of Initial *Surat* – is known as “Radha” (the reverse of the current, i.e. *dhara* or current). These two are known respectively as *surat* and *shabd*. When these currents descended downward, from the Initial Sound emanated all other sounds, and from the Initial *Surat* emerged all other *surats*; *surat* from Sound and Sound from *surat* combined, became manifest, and they settled down at their respective stations or spheres.

**12.** Every religion has spoken of the importance of the Word (Sound or *shabd*) but its mystique is nowhere to be found in the scriptures and holy books of any religion. For this reason, people, by and large, have remained unacquainted with it. It is only now that Huzur Radhasoami Saheb has come out into the open with the details of the Sounds and their mystique and their majesty, in simple language and diction, in this Discourse, *Sar Bachan*, Poetry.

**13.** The sum and substance of the *shabd* is given below. The beginning of all that is there, is Radhasoami, the Supreme Lord, whose sound is exceedingly abstruse and hidden and its sample is nowhere to be found in this creation. It is from this word “Radhasoami” that *Satt Purush* emanated.

First *Shabd* (Word): This is the *shabd* of *Satt Purush*, also known as *Satt Naam* and *Satt Shabd* and from whose true potential energy, *Sohang Purush* (of Rotating Cave or *Bhanwar Gupha*), and *Paar Brahman* (the deity of the Sphere of Spirit or *Sunn*) and Brahman (*Aumkara* or *Pranava* of *Trikuti*) and Maya appeared.

Second *Shabd*: The *shabd* of *Sohang Purush* (*Sohang* or *Anahoo*).

Third *Shabd*: The *shabd* of *Paar Brahman* (*Rarang*) which is the mainstay of the creation of the Three Spheres.

Fourth *Shabd*: Brahman *shabd* which is *Pranava* and from which emanated subtle or *Brahmandi* Veda and the divine Maya.

Fifth *Shabd*: *Shabd* of Maya and Brahman from which came out the material (*masaala*) for the creation of *triloki* and the Ethereal Veda (*akash* Veda).

Below the *shabd* of Maya there is the *shabd* of *Virat Purush* (diffused divinity) and the *shabd* of *jiva* and (corporeal) mind.

14. Presently, those who do make a mention of the practice of *shabd* (or Word or Sound), are not aware of the Word of higher spheres and they talk about the Sound of the lower regions. And some of them regard the word of Vairati regions (*Shiva lok*, *Brahma lok* and *Vishnu lok* – the *Und* region or lower *Brahmand*) as the creative Word. Some others talk of the *shabd* of Maya joined with Brahman but they are unacquainted with its importance and quality, its location and the technique of its practice which may be instrumental for its attainment. All these Sounds are mentioned in detail in this work.

15. The Way of Radhasoami Faith or *Sant Mat* is that of devotion (*bhakti marg*) which means love for and dedication to the feet of the true and Supreme Lord and to have complete faith and trust in Him. This way is also called as *tariqat* (as distinguished from ritualistic or *Karmakand*), and *upasana* (meditation – literally sitting near or close by the Lord). This Way is marked by stress on the importance and majesty of the *Sant Satguru* or the *shabd* guru, or emphasis on their real Sound-form. *Sant Satguru* is one who has attained to the sphere of *Satt Purush* and thence to Radhasoami Abode.

The *sadh* guru is one who has made it to the spheres of Brahman (*Trikuti*) and Transcendental Brahman (*Sunn*). Those who have not attained to these regions are called as *sadhs* and *satsangis*. The real form of both the saints and *sadh* gurus is the Sound form and their apparent or external form is the human (*nar*) form, i.e. corporeal human form which they assume for explaining spiritual mysteries to the common folk and for their spiritual welfare and emancipation and with which they appear in this (phenomenal, vicissitudinous) realm (*samsara*).

*Background*



And once it is established that he is a perfect saint or a perfect *sadh*, no distinction is made between the former and *Satt Purush*, and the latter and the Transcendental Brahman. That is why when perfect saints or perfect *sadhs* appear, their ardent devotees adulate them on a par with *Satt Purush* or as Transcendental Brahman respectively, and in the outside they offer worship, render service and perform *aarti* <sup>2</sup> etc. as if they are the Supreme Lord.

By dint of the service to, and having glimpses of, listening to the discourses of, and love for the feet, and having trust and confidence in his corporeal form and by practising and acting on the technique of meditation and contemplation and recitation of the Name, the *surat* or *jivatma* gets rid of the snares of mind<sup>3</sup> and Maya<sup>4</sup> and rises to heaven and beyond, and makes it to the inner form or Word. This ensures complete and total emancipation of the *jiva* (spirit-entity).

**16.** So long as one does not gain access to the perfect saint or the perfect *sadh*, it is incumbent on the seeker always to be on the lookout and look forward for them. And in the meanwhile if one comes across one of their *satsangis* or disciples who might have had their glimpses and rendered a good deal of service to them and has acted on and practised the way of *Surat-Shabd-Yoga* as prescribed by them and is continuing to do so, the earnest seeker ought to love such a *satsangi* and procure the secret of the way and the ultimate destination and the mode of attaining it – i.e. the technique of spiritual practice – and then start practising it.

After fixing and fastening up his faith (*isht*) with the feet of Radhasoami who is the Lord of all and which must be the ultimate target of all spiritualists, for which everyone must gird up their loins, he should commence his spiritual work. If his love for and trust and faith in Him is firm and unflinching, the Supreme Lord would definitely bestow the privilege of His glimpses upon him sometime or the other, in one form or another, and thus by His grace and compassion would accomplish his spiritual mission.

**17.** The Name “Radhasoami” was manifested by the Supreme Lord at His own. When some of His earnest disciples after practising His mode and treading the way He suggested, and attending His

*satsang* began to discover some of His potential energy and tremendous power and dispensation (*gati*) and when by His grace, He conferred upon them a bit of His cognition (perception or *pehchaan*), they began to call Him by the name “Radhasoami” whence He had descended and in His sweet will He showed utmost compassion and mercy on the *jivas* by appearing in this *Kaliyuga* in the form of *sant* avatar.

**18.** In the *Sant Mat* too, the same system is in vogue which is prevalent in the other faiths characterised by *tariqat* (mystic approach) and *upasana* (contemplation and meditation). And according to that system no difference is made out between the perfect *Satguru* or *Murshid-i-Kaamil*, on the one hand, and the Supreme Lord, on the other.

And for this reason, they call him (i.e. the perfect *Sant Satguru*) by the same name which is the real name of that sphere whence he has descended. The Name “Radhasoami” is a quality or mark of the *surat* (Radha or the current of *Adi Surat*) and *shabd* (*Adi Shabd* or Soami whence the current *Adi Surat* emanated); it is like the ocean and its wave; sound (*shabd*) and its echo (*dhvani*); lover (*Adi Surat*) and the beloved (Soami or *Adi Shabd*). All of them are one and the same.<sup>5</sup>

**19.** The adherents of this (Radhasoami) Faith and the practitioners of *Surat-Shabd-Yoga*, in a few days would themselves come to know in their heart of hearts as to the inestimable and rare *padartha* (category) they have got. And as they progressively tread the path of emancipation and liberation, they will themselves perceive it, and they will also notice the vast difference between the metaphysics (*siddhanta*) and the ultimate target and destination of all other religions and of their own. They will then see for themselves as to which religion has emanated from which sphere and which religion has access up to which sphere.

**20.** This faith (Radhasoami Faith) and its spiritual practice is designed specially for those who yearn for meeting the true, Supreme Lord, and who desire from their heart of hearts to obtain their deliverance and salvation. But for those who are in love with the worldly

*Background*

effects, name and fame, recognition and renown, erudition and learning, and who deem spiritualism as a means of their livelihood and business, this instruction is not meant. Nor will they like this discourse.

On the other hand, as far as possible, they will mock, scoff, deride and taunt this discourse and would declare it as wrong and superfluous and useless. The reason for this is that on hearing this discourse, they will be confounded, scared and perturbed, lest by accepting this faith they should lose and miss their worldly and fleshly pleasures and lest their business should suffer.

For this reason, as far as possible, they will try their utmost that this religion may not gain currency, lest those *jivas* whom they have drowned in ignorance (*ghaflat*) and have deluded them into the worship of diverse sorts and through them they have carved out the sources of their income and means of livelihood, should run away from their gang and thralldom, and lest the mode and style of their worship and the volume of their income should be disturbed, interfered with and be adversely affected.



**May Merciful Radhasoami Grant**

**His Grace and Protection**

***Sar Bachan Radhasoami, Poetry***  
**Volume I**



## Invocation of Divine Blessing

### *Mangla-charan (18 Verses)*

A PRAYER ASKING RADHASOAMI DAYAL FOR

HELP, FORGIVENESS, LOVE, DEDICATION,

BLISS, BEATITUDE AND MERCY

#### Couplet (*Doha*)

1. Whosoever sings of the Radhasoami Name (and has grasped it firmly) will swim across this (tumultuous ocean of mind and matter); all the black spots (dangers and perilous characteristics and situations) will perish and all the traces of *Kaal* (the force of downwardness, outwardness and negativity) and afflictions <sup>6</sup> would be swept away and he will receive bliss and beatitude and would become rid of all pain.
2. It is such an immeasurable (unfathomable, *apaar*) Name that nobody knows its mystique, and one who does manage to know it, is already swam across (the ocean of this world of *manas* and *Maya*) and will not have to be born again in this (fleeting) world (*jag*).
3. (O man!) By singing of Radhasoami Name (i.e. by completely comprehending and understanding or grasping it) make your birth fruitful, for this is your own real Name (transcendental Name) which you must entrench (establish firmly) in your mind.
4. The seat of Soami (*Adi Shabd*) is astonishing which Radha (the *Adi Surat*) alone can perceive and behold. None else can look at it, for its splendour is unfathomable and immeasurable.
5. It is an abode where the Radhasoami Name has assumed a mysterious form (*gupt roop*) so that without His Grace, nobody can settle there in rest and repose.



Quatrain (*Chaupayee*)

6. I submit like a bonded servant before Radhasoami by whose charisma (*pratap*) a great many *jivas* have woken up (from the slumber of ignorance).
7. To Him I salute again and again as also to the *Satguru* whose abode lies in the white lotus and to *Satt Naam*.
8. He is the beginning (of all that there is) and is Himself beginning-less. Since the beginning of *yugas*<sup>7</sup> he has been Nameless (Unlimited, Undefined, Eternal and Infinite). And yet leaving His own abode, he descended here, assuming the form of a saint.
9. He descended to the ocean of matter (*bhau* = earth) as an oarsman in order to row the boat (or ship of lives of the *jivas*) across (the ocean of matter and mind). And in this boat (ship of *Surat-Shabd-Yoga*), He has in His grace made *jivas* like us, embark.
10. He has made us grasp the *shabd* firmly and He has enabled us to identify our *surat*, and has saved us from the (buffets of) *karmas* (our past deeds, good, bad and indifferent) and *bharmas* (delusions, illusions and hallucinations).

## Couplet

11. I render homage to Him billions of times and I prostrate before Him trillions of times. I have, after all, gained access to Radhasoami, so that the springhead of *bhakti* has opened up (rendered accessible) to me.

## Quatrain

12. (He, i.e. Radhasoami) has spoken up of the devotion that is unique and wholly different from that thought of in Vedas and other scriptures.
13. The *Satt Purush* abides in the fourth *lok* (the other three *loks* being *Pind*, *Und* and *Brahmand*), where the saints display their sport and bliss (*bilaas*).

**14.** (My) perfect guru has shown me that (eternal and blissful) abode, where the *been* (harp) keeps on resounding which is like the wondrous melody of *toor* (a large drum accompanying a band of harp).

**15.** Beyond that (i.e. *Satt Lok*) is the court of *Alakh* (Inaccessible) *Purush* whose essence (*sar*) can be perceived (experienced) by the *surat* alone.

**16.** Across it, there is the unique (*nyara*) *Agam Lok*, where the *surat* of a rare saint lovingly and blissfully saunters about (*vihaar*).

**17.** From there one views the imperishable, loftiest, decorated towers of the wondrous palace of Radhasoami.

**18.** Reaching there the *surat* attains to the state of rapture and ecstasy and becomes merged and absorbed into the *Anami Purush* (the Nameless, Supreme Lord).



## Discourse I THE MESSAGE

(From the Absolute, Supreme Lord)

THE MANIFESTATION OF THE ETERNAL, IMPERISHABLE,  
OMNIPOTENT LORD RADHASOAMI ASSUMING THE  
FORM OF *SANT SATGURU* FOR THE PURPOSE  
OF EMANCIPATION OF THE *JIVAS*

The delivery of this message to the deserving that the eternal, perennial, omnipotent Radhasoami, seeing the *jivas* in great distress and beguiled and deluded, Himself assumed the form of *Sant Satguru* for the sake of their emancipation. In His great compassion and mercy He revealed the mystery of his Eternal Abode and the way to attain it through the path of *Surat-Shabd-Yoga*. It is incumbent on the *jivas* to develop love and affection (*prem-preet*) for His lotus feet. By treading this path, the mind would come under control (overpowered) and except for this there is definitely no other way during this *Kaliyuga* to render the mind unruffled, steady and depurated and to enable it to ascend to regions beyond the heaven.

The ultimate destination of all the religions prevalent today extends only up to the first spiritual station (*Sahasdal Kanwal*) or at the most up to the second station (i.e. *Trikuti*) as revealed by the saints. If one can perform the *Surat-Shabd-Yoga* in accordance with the system laid down by the saints, mind and *surat* would become cleansed and elutriated (*nirmal*) and will grasp the *shabd* that is resonant in every embodied *jiva* and will ascend to regions beyond the heaven.

Leaving the nine-door cage (human body with 9 apertures – two eyes, two ears, two nostrils, mouth, reproductive organ and anus) and the corporeal region, they (mind and *surat* or soul) will rise up and make it to *Brahmand* or *Trikuti*. From there, the *surat* will become

dissociated from the mind and will move ahead, and experiencing the bliss and beatitude of *Sunn* (the sphere of the spirit) and *Mahasunn* (the barrier between *Brahmand* and *Satt Desh*), and gett-

18  
sage

*Discourse I, The Mes-*

ing the glimpses of *Satt Purush* in *Satt Lok*, *Alakh Purush* in *Alakh Lok* (Invisible Sphere), and *Agam Purush* in *Agam Lok* (Inaccessible Sphere), the *surat* (leaving the mind behind) will gain access to the Eternal Abode of Radhasoami.

It is from this region that the *surat* descended in the beginning and getting into the *Triloki* (*Brahmand*, *Und* and *Pind Loks*) it had become ensnared in the trap of *Kaal* and it would eventually return to that sphere.

The treader of the *Surat-Shabd-Yoga* (i.e. the practitioner of the *Surat-Shabd-Yoga*) will, on the way, come across all these regions below the *Sunn* Sphere, viz. *Vishnu Lok*, *Shiva Lok* and *Brahma Lok*, *Shakti Lok* and *Krishna Lok* and *Ram Lok* and the spheres of Brahman and transcendental Brahman and the Jain's region of salvation (*Nirvana Pada*), and the sphere of God of Christians and the sphere of the purified souls (*ruh-ul-qudoos*) and the realms of *Malkoot*, *Jabroot*, and *Lahoot*.

Witnessing the sport in all these spheres, the *surat*, by dint of the charisma of saints, will attain to its Eternal Abode.<sup>8</sup>

## Discourse I (2 Hymns)

### Hymn 1 (54 Verses)

1. O Companion(s)! This is the advent of *Basant*<sup>9</sup> and the Ancient *Purush*<sup>10</sup> (Supreme Lord) has descended to this earth. Let us join together in performing (literally, “singing of”) His *aarti*.<sup>11</sup>
2. He unfolds and opens up the mystery of *Alakh* (Invisible) and *Agam* (Inaccessible) and has pronounced Himself as “Radhasoami”.
3. He has set in motion the train of *Surat-Shabd* (*Yoga*) on which He has embarked the *jivas* to take them to the sphere of *Agam*.
4. He makes the current of *satsang* flow all the time, and every moment He sings of Radhasoami.
5. Zestfully and with invigorating keenness He makes the *jivas* present and offer their hearts to Him and He washes down all the afflictions pertaining to the snares of *Kaal*.
6. On such an omnipotent, omnipresent and omniscient person (*Samarth Purush*), I fasten my gaze, making His glimpses my mainstay (my *adhar* or chief support).
7. Every moment, the pangs of my separation from Him are causing stinging sensation in me as if a sharp dagger or poniard is stabbing and piercing me poignantly, causing shooting pain.
8. I cannot reconcile myself without seeing him, for I deem the entire world to be poisonous.
9. Radhasoami is like the reservoir of ambrosia from which I must sip every moment if my mind is to be satisfied.
10. Nothing is agreeable to me without Radhasoami; indeed even all the four *loks* are of no avail to me.

20  
1

Discourse I, Hymn

11. I have abandoned all knowledge (*jnan*), contemplation (*dhy-an*), yoga and renunciation as inconsequential (trivial).

12. In relation to Radhasoami I am like the Indian red-legged part-ridge which is wholly enamoured of the moon; even *Sattnaam Anami* is not agreeable to me.

13. I cannot manage to survive without Radhasoami, as the fish cannot live without living in water or as the black bee (*bhanwara*) cannot be at rest for want of the lotus.

14. Or as the black sparrow or the pied-crested cuckoo (*chatrik* or *papiha*, *cuculus melonoleucos*) squirms without the drop of *svati* rain<sup>12</sup> or as the mother cannot reconcile herself with separation from her son.

15. My state of separation from Radhasoami is like the examples given above (*chandra-chakor*, fish-water, black bee-lotus, and *papiha-svati* rain drop). To whom shall I narrate this state of mine (the state of anxiety, pain and trepidation)? Nobody would understand it.

16. It is only Radhasoami who can confer charity (gift of mercy and compassion) on me; none other is the knower of inner state (*ant-aryaami*).

17. It is only such a uni-coloured (unconditioned, absolute, consistent) dedication (*bhakti*) which can snap the (diverse) ties and bonds of the multi-coloured mind.<sup>13</sup>

18. As it is, all the time, I must sing of the glory and greatness of Radhasoami and render my heart zestful and vivacious at taking shelter of His holy feet.

19. The overflow of *mauj* (wave) of His charity and love is unique from day to day. How far can I go to narrate His unbounded grace (*meher*)?

*Discourse I, Hymn 1*  
21

20. How and what can the worldly *jivas* comprehend of His sport (*lila*)? Witnessing it, the mind of the *hamsas* becomes calm and quiet.<sup>14</sup>

21. It is only now (during this birth) that the die has been cast favourably for me, O Companion (*sajni*, lover of my lover), so that I have passed under the protective umbrella of Radhasoami.

22. The springheads of devotion and love have opened up (rendered accessible to the *jivas*) so that millions of *jivas* would now be emancipated.

23. In all the four directions there is a great clamour and clangour, resonant noise and uproar, and it appears as though He would devastate the city (sphere) of *Kaal*.

24. My Compassionate Master has let loose such a wave (of love and mercy) that anyone who submits to Him and becomes subservient (*deen*) to Him, would be liberated.

25-26. I am His thrall (*kinkar*), the slave of His holy feet, and I (on His behalf) console all the (afflicted) *jivas* (giving them the assurance of salvation) exhorting them to tie up their *surat* with His feet and taste the ambrosial drink whose sweet and effervescent flavour is unfathomable and infinite.

27. How can I narrate the grandeur and majesty of the assembly of *hamsas* (the awakened spirits), for there we experience continual rain of the unstruck melody!

28. There the lightning constantly flashes and the sky ever thunders; what can I say of the wondrous *tamasha* to be seen there?

29. The waterways<sup>15</sup> from *Bunknaal*<sup>16</sup> pour out profusely (with a rushing sound); the rivulets from *sukhmana* (*sushumana* or the middle artery) washed away the bridges of delusions (and illusions and hallucinations).<sup>17</sup>

22  
1

Discourse I, Hymn

30. Reaching *Trikuti* (through *Bunknaal*), the *surat* washes away the dirt and filth (of carnal desires and duality, *meum* and *tuum*: that which is mine and that which is thine), and bathing in *Mansarovar*,<sup>18</sup>



it gets rid of all misapprehensions, misunderstandings and erroneous notions (which make a man mistake the real for the unreal and vice versa – *durmat* or ignorance, *avidya*).

31. The *surat*, transmuted into a *hamsa*, became absorbed into the accessible sound of *Sunn* (the Sphere of Spirit) and moved on.

32. Thereafter it resonated and reverberated over and above *Ma-hasunn*, and this pleased Radhasoami.

33. The *surat*, then opened the window of the Rotating Cave, and later heard the Word of *Satt Purush* (*Satt, Satt! Haq, Haq!*).

34. All the *hamsas* came as forerunners (as herald angels) from the *Alakh* (Invisible) *Lok* to receive the *surat*.

35-36. The *surat* who had by now become like a jewel worn in a diadem (*shiromani*) arrived with a bang (successfully) and got the glimpses of the *Alakh Purush* (the deity of *Alakh Lok*) where innumerable benedictions and blessings were sounded and all the *hamsas* joined together in performing *aarti*.<sup>19</sup>

37. The *surat* then hoisted her flag (insignia of victory) in the *Agam Lok* (the Inaccessible Sphere) and unravelled the mystery of the *Agam Purush*.

38. None has unfolded the secret meaning (*marm*) of that sphere; the rare of the rare saints have spoken of it in code language (*gupt kar bhaakha*).<sup>20</sup>

39. It is only now that Radhasoami, taking pity on the *jivas*, came out into the open (and made public its mystery).

40. O unlucky *jivas*! Hearken my advice (and follow it); Radhasoami will turn your misfortune and make you lucky (*subhagee*).

*Discourse I, Hymn 1*

41. Rush your fences and run fast and catch hold of His feet; whatever be the cost, take His refuge.

42. Such a rare opportunity would not appear again; don't let it go by you. Complete your spiritual (task) here and now by every means you can use.<sup>21</sup>

43. Abandon all karmas (rites and rituals), all dharmas (formal customs and practices deemed obligatory) and hypocrisy and pretence; elevate your *surat* and pierce and penetrate into the *Brahmand* (literally, break the egg of Brahman).

44. When your *surat* attains to *Trikuti* (the seat of Brahmanic *hiya*)<sup>22</sup> it will become unbreakable and one solid whole (*akhand*); it will then reach *Sattlok* – the entrance of the *Sachch Khand*.

45-46. From there the *surat* would rush and surge towards the *Alakh Lok*; thence it will get into the *Agam Lok*. It will get the glimpses of *Agam Purush* and will assume a wondrous form.

47. There the *hamsas* are seated in close rows – swarms of them living together.

48. The luminescence of that sphere exceeds the luminescence of millions and billions of suns and the grandeur and majesty of the land of that region beggars description.

49. In all the four directions the beds of lotuses, the flounces (*jhaalar*, an ornamental, gathered ruffle sewn to a garment by its top edge) of pearls are swinging, and oscillate as frontispiece (*jhum jhum aagi*).

50. The sonorous sound of music is resonating and resounding all around producing the twang (of a guitar); the lakes of ambrosia are filled to the brim.

51. The land here comprises of diamonds, rubies and gems; the moons and suns have tightened a roof-like covering high above the sky.

52. The circles (*mandals*) of *hamsas* are wondrously formed where on His throne Radhasoami is blissfully seated.

53. The magnificence and grandeur there goes on multiplying and paeans and hosanna are being sung as though in a carnival (*anand mangal*).

54. Such a (wondrous) sphere (*Desh*) has been created by Radhasoami; and there He keeps His closest devotees (*nij bhaktas*) in rest and repose.

### Hymn 2 (15 Verses)

1. Radhasoami, in order to caution, rouse, warn and make the *jivas* aware, assumed the form of *Satguru* in human form.

2. He accepted in His company those who comprehended and complied with His teachings.

3. By participating in His *satsang*, they received the pleasure and flavour of the core of Reality (*sar rasa*) and became satiated (*aghaaye*).

4. They loved the guru in the wise of the red-legged partridge which is ever enamoured of the moon (*chakor*).

5. Without the guru, they do not feel easy (restful) even for half-an-hour (*ghadi*), and every moment their mind squirms and they feel restive, edgy and uneasy.

6. When, however, luck favours them and they receive the glimpses (*darshan*) of the guru, they become exhilarated and filled with high spirits, even as the calf becomes elated on finding its mother-cow.

7. Those who have developed such a love for the guru (as that of *chakor* for the moon, and calf for the cow) are the *gurumukhs*, and they are accepted by the guru as his own.

*Discourse I, Hymn 2*

8. They instantaneously forget and lose consciousness of the urges of the body and the desire for the objects of sensual pleasure.
9. The image of the guru is so entrenched in their heart (*hiya*), that they keep the company of the guru during all the eight parts of the day and night (each part lasting three hours, i.e. all the twenty-four hours).
10. Those who loved the guru in this perfect manner, they became absorbed in the Great Name, i.e. became one with the Word.
11. As the pied-crested cuckoo keeps on calling for the drop of *svati* (*nakshatra*) rain,<sup>23</sup> so does the ardent lover of the guru become engaged in reciting the Great Name.
12. When by dint of the charisma of the Great Name, the *surat* becomes roused, then it begins to hear the Word inside (unstruck melody or *anhad shabd*).
13. The *surat* gains access to the Word (*shabd*) and gets at the *shabd* of the guru (*Niranjan* of *Sahasdal Kanwal*, and *Aumkara* of *Trikuti*), and thereafter the Word of *Sunn* (*Rarang*) and *Satt* of *Sattlok*.
14. Listening to the Word of the *Alakh* and *Agam Loks*, the *surat* gains access to the Eternal Abode of Radhasoami.
15. Thus it is that the *surat* gets into the perfect abode, attaining to its final destination (*puri gati*) so that there is nothing to be done or said beyond it.

**Discourse II (1+12 Verses)**  
**THE BASIC QUALITY OF RADHASOAMI NAME**

Complete Strain (*Sortha*)

Herewith I relate the basic quality of Radhasoami Name; I deal with it in various and different ways; come here and prick up your ears to what I say.

First Quality

1. In Hindi alphabet, five letters (*r, dh, s, v, m*) figure (in the Name Radhasoami); while in Persian, ten letters comprise “Radhasoami” (*re, alif, dal, hey, alif, seen, waaou, alif, meem* and *ye*).
2. The five allude to the mystery of the five Words, Names or *Shabds* (*Niranjan; OM; Rarankar; Sohang; and Sattnaam* pertaining to *Sahasdal Kanwal, Trikuti, Sunn, Bhanwar Gupha* and *Sattlok*) and the figure ten refers to the ten stations (starting from *Sahasdal Kanwal*, to *Trikuti*, to *Sunn*, to *Mahasunn*, to *Bhanwar Gupha*, to *Sattlok*, to *Anami*, to *Alakh*, to *Agam* and to Radhasoami).

Second Quality

3. I have dealt with the first quality, I now come into the open to speak of the second quality.
4. “Radha” is the name of the current of echo (*dhvani*) while Soami is the Sound (of which Radha is an emanation or echo).<sup>24</sup>
5. The *dhvani* (echo) and the Sound (Word or *Shabd*) must be deemed to be one; their relationship is like that of water and its ripple (*tarang*) – a sound reminiscent of water flowing quietly in ripples.

### Third Quality

6. I now deal with the third quality; prick up your ears, become interested and listen attentively.
7. Radha (the Initial Current of *Adi Surat* from the *shabd*) is the one that loves; Soami (Sound or *Shabd*) is the name of the beloved.
8. I have disclosed this quality too, so that Radhasoami sings of the *Surat-Shabd-Yoga* (the way to unite the *surat* with the *shabd*).

### Fourth Quality

9. Radha is the name of the *Adi Surat* (the Initial Current from the *Shabd* or Soami); while Soami is the Initial sound of the Eternal Abode.<sup>25</sup>
10. The *surat* and *shabd* are coequal with the terms “Radha” and “Soami”; both names are one and the same (one who wishes to gain access to Soami has to catch hold of the current of the Initial or *Adi Surat* embodied in the *Satguru* of the time).
11. The *surat* (lover) blissfully remains with the *shabd* (beloved); the *surat* always abides close to Soami.
12. Radha and Soami are apparently known to be two, but when they reach *Sattlok*, they merge into each other and become one.

### Discourse III (5 Hymns)

GREATNESS AND MAJESTY OF THE PERENNIAL PERSON,  
THE PERFECT BEING RADHASOAMI, WHO ASSUMING THE  
FORM OF *SANT SATGURU* FOR THE SAKE OF DELIVER-  
ANCE OF THE *JIVAS*, APPEARED IN THIS WORLD,

AND THE DESCRIPTION OF LOVE AND

DEDICATION TO HIS HOLY FEET

Complete Strain (*Sortha*)

1. Whosoever sings of the Radhasoami Name (has grasped it firmly) will swim across (this tumultuous ocean of mind and matter); all the black spots (dangerous and perilous characteristics and situations) will perish and all the traces of *Kaal* (the force of downwardness and outwardness, and negativity) and afflictions (like ignorance, egoism, attachment, repugnance and fear of death, anger, greed and lust) would be swept away and he will receive bliss and beatitude and would become rid of all pain.

2. It is such an immeasurable (unfathomable, *apaar*) Name that nobody knows its mystique, one who does manage to know it, has already swam across (the ocean of the world of *manas* and Maya, mind and matter) and will not have to be born again in this fleeting world (*jag*).

### Hymn 1 (109 Verses)

*Akah apaar agaadh anami ...*

1. Ineffable (*akeh*), infinite (*apaar*) and unfathomable, so is my dear (beloved) Radhasoami!

2. All absorbing love (*hairat*), unlimited and inexhaustible (*ath-aa*)<sup>26</sup> and perennial and everlasting (*dawamee*) – such is my darling Radhasoami!

*Discourse III, Hymn 1*

3. That inaccessible (Lord) came here, assuming the Inaccessible (*Agam*) form – such is my idol (highly loved) Radhasoami!
4. (After living in *Agam*), He became the Lord of *Alakh* – such is my beloved Radhasoami!
5. Descending on *Sattlok*, He became *Sattnaami* or *Satt Purush* – he is my lovely lord Radhasoami!
6. Thereafter that omniscient (*antaryaami*)<sup>27</sup> assumed the form of the *Sohang Purush* in *Bhanwar Gupha* – so is the apple of my eye Radhasoami!
7. Then, he fixed up (i.e. created and provided) *Mahasunn*<sup>28</sup> – such is my dear Radhasoami!
8. In *Sunn* (Sphere of Spirit), he assumed the form of *Akshar Purush* (the Imperishable Deity)<sup>29</sup> – so is my love Radhasoami!
- 9-10. In the Sphere of *Gagan* (*Arsh-i-Bareen* or *Trikuti* or *Alam-i-Lahoot* or *Musalassi*), He became the desireless *Aumkara*<sup>30</sup> – such is my beloved Radhasoami! And then in *Sahasdal Kanwal* or *Alam-i-Jabroot* or *arsh* or empyrean or *turiya* He assumed the form of the bluish *Niranjan*, the Spotless<sup>31</sup> – so is my beloved Radhasoami!
- 11-12. When he descended to the level of the seat of *manas* (ganglion of solar plexus, the region of feeling), the heart passed under the subjection of desire – such is my beloved Lord Radhasoami! But in the case of those *surats* that are guru-oriented, the vicious predilections and negative tendencies of the senses are mitigated and decreased (instead of being intensified and augmented) – such is my idol Radhasoami!
13. Assuming the gross body, He rouses and awakens the whole world – such is my beloved Radhasoami!
14. He created this *traigunatmak* world<sup>32</sup> – so is my dear Radhasoami!



15. (But having done it) He reverts like the bird *alalpakshi*<sup>33</sup> to His former state – such is my darling Radhasoami!

16-17. Then, He revealed His Eternal Abode, that of Nameless – such is the apple of my eye, Radhasoami! Later, He became what He was in the first place, viz. *Anami* – such is my darling Radhasoami!

18. How and what can I speak of His majesty, grandeur and greatness (*mahima*)? – such is my beloved Radhasoami!

19. I submit to Him and lie in prostration before Him, time and again – so is my lovely Radhasoami!

20. Neither the yogis nor the savants (*jnanis*) know the core of His Reality – such is my beloved Radhasoami!

21. In relation to Him, Brahma (the Procreator), Vishnu (the Sustainer) and Mahesh (the Destroyer) are ignoramuses – so is my lovely Lord Radhasoami!

22. Neither Gauri,<sup>34</sup> nor Savitri,<sup>35</sup> nor Lakshmi<sup>36</sup> know anything about Him – such is the exalted dignity of my beloved Radhasoami!

23. Shesh,<sup>37</sup> Ganesh<sup>38</sup> and Kurma<sup>39</sup> are all unaware and ignorant of Him – such is my beloved Radhasoami!

24. *Rishis*,<sup>40</sup> *munis*<sup>41</sup> and Narad<sup>42</sup> etc. all went awry and staggered – so praiseworthy is my beloved Radhasoami!

25. Sanak<sup>43</sup> etc. and Pitras<sup>44</sup> etc. know nothing about Him – so is my beloved Lord Radhasoami!

26. Goddesses<sup>45</sup> and gods<sup>46</sup> having failed in their spiritual accomplishments (and in coming anywhere near Him) are in remorse and are repentant – so is my dear Radhasoami!

27. *Ishwar*<sup>47</sup> and *Parmeshwar*<sup>48</sup> remained deluded (and failed to comprehend the Supreme Lord) – what a wondrous Being is my beloved Radhasoami!

*Discourse III, Hymn 1*

28. Vedas,<sup>49</sup> other scriptures<sup>50</sup> and Puranas<sup>51</sup> do not know a thing about the faith revealed by my beloved Radhasoami!

29. The moon, the sun, the stars and the other ethereal bodies<sup>52</sup> do not know my dear beloved Lord Radhasoami!

30-31. Allah,<sup>53</sup> *Khuda*<sup>54</sup> and the Messengers or Apostles<sup>55</sup> have not grasped the core of His Reality – such is my dear Radhasoami! None of them could make out His mystery – such is my beloved Lord Radhasoami!

32. Neither Ganga<sup>56</sup> nor Yamuna<sup>57</sup> failed to grasp the reality of my dear Radhasoami as He is.

33. The entire world is wrapped up in *tirthas*<sup>58</sup> and fasts<sup>59</sup> – O my beloved Radhasoami!

34. All the three *loks* are being munched (like food) by *Kaal* – Bravo, my dear Radhasoami!

35. O my dear Radhasoami! No one can comprehend and discern your utterances!

36. Your magnificence and majesty, O my beloved Radhasoami, beggar description. Bravo!

37. I wish to remain satiated and ataractic in the ambrosia of your glimpses.

38. I ardently desire to remain wrapped up in your feet – you are such a beloved Radhasoami!

39. May my eyes remain surfeited in the bliss of your glimpses – bravo my beloved Radhasoami!

40. O my dear Radhasoami! You gave me the clue to *Agam Desh* (Inaccessible Region) by articulating your discourses. Bravo!

41. You enabled me to perceive the majesty of the *Surat-Shabd-Yoga* (literally, path) – such is my darling Radhasoami!

42. Having received that secret (of *Surat-Shabd-Yoga*) I remain engrossed in it – so is my darling Radhasoami!
43. By your grace, I will not come to any harm – such is Radhasoami, the apple of my eye!
44. As a wife is devoted to her virtuous, clever and intelligent husband (*sujan*) so am I to you, O my beloved Lord Radhasoami!
45. Look at me, O my lovely Radhasoami! I have become possessed<sup>60</sup> of you in the pangs of separation from you.
46. On account of the power and strength of my beloved Radhasoami, I am exempt from paying any tax to Yama.<sup>61</sup>
47. All my black spots and taints, stains and stigmas have been washed away, and washed down (washed completely from top to bottom) by the impact of my dear Radhasoami.
48. Life after life I have lived sunk in delusion and illusion, a victim of deception and deviltry but for my dear Radhasoami (who now opened my eyes and made me discern the Reality).
49. And now, my sleeping destiny has become roused<sup>62</sup> to the full knowledge of the whole world, by the grace of my lovely lord Radhasoami!
50. By the impact of the grace of my dear Radhasoami, lust, anger, greed and cupidity and their allies have all been driven out!
51. I have been cut loose from all the strong snares and traps of *Kaal* and Maya (mind and body) – such is the power and grace of my lovely Lord Radhasoami!
52. By the compassion and mercy of my dear darling Radhasoami, I have gained access to the abode where resonates the sonorous sound which is so marvellous and amazing!
53. In the company of the saint-like, my darling Lord Radhasoami, I have become one of the kith and kin of saints.

54. My dear Lord Radhasoami is so wondrous that I salute Him again and again!
55. O my dear Radhasoami! You have made your abode so remote (*duraani* – “distant in time and speed”).
56. O my darling Radhasoami! Listen to me: Your Being or dispensation (*gati*) is a strange, extraordinary and unusual story!
57. O my beloved Radhasoami! I have remained possessed day and night by your (Great) Name.
58. O Radhasoami, the apple of my eye! You have beaten up and kicked *Kaal* and driven him out far away. Bravo!
59. O Radhasoami, my beloved! I seek to offer myself at your holy feet, in order to get close to you (*qurbani*).<sup>63</sup>
60. In sheer ecstasy and exultation, I keep on singing of your attributes – such is my beloved Radhasoami!
61. Perceiving your (wondrous) form, I remain ecstatic and exulted – Bravo, my dear Radhasoami!
62. You are like the moon and I am like the red-legged partridge (*alecoris rufa*)<sup>64</sup> – Bravo my beloved Radhasoami!
63. Your glimpses are inebriating, making me ecstatic, and I cry, suffering from pangs of separation from you – such is my darling Lord Radhasoami!
64. Every instant I am possessed by the spirit of your glimpses – O my lovely Radhasoami!
65. At hearing your discourses, I have the rapturous feeling of waving and swinging, which intoxicates me – such is my beloved Radhasoami!
66. You are like the star *svati* (*nakshatra*) and I am like the humble pearl oyster<sup>65</sup> – such is my relationship with you, O my darling Radhasoami!

67. Your Being (*gati*) and your Will (*mati*) are secret and hidden – Bravo, my darling Radhasoami!
68. You sport and play (*lila*) in all diverse ways – such is my lovely Radhasoami!
69. As the *papiha* <sup>66</sup> (*cuculus melanoleucos*) keeps on wandering from place to place in search of the marvellous *svati* rain drop, so I run from place to place in search of you – O my darling Radhasoami!
70. O my darling Radhasoami! I am attracted towards you as the hardest iron or steel is attracted by the magnet (*chumbak*).
71. I am like the (female) deer and you are like the sonorous music (*naad*) – Hey my beloved Radhasoami!
72. Hey my darling Radhasoami! I am fish and you are like my water (out of which I writhe, twist and squirm).
73. O my darling Radhasoami! Neither Ram <sup>67</sup> (the seventh avatar of Brahman) nor Krishna <sup>68</sup> (the eight avatar of Brahman) knows you!
74. Neither Sita <sup>69</sup> (Ram's consort) nor Rukmini <sup>70</sup> (Krishna's consort) and his other favourite wives <sup>71</sup> have even heard of you, O my dear Lord Radhasoami!
75. Jesus Christ, <sup>72</sup> Moses, <sup>73</sup> Mary <sup>74</sup> and Mani <sup>75</sup> – they all missed the mystery of my beloved Radhasoami!
76. Kulkar <sup>76</sup> and Queen Muradevi <sup>77</sup> failed to gain access to my dear beloved Radhasoami!
77. Qutub, <sup>78</sup> prophets, <sup>79</sup> Ghaus <sup>80</sup> and Rabbani <sup>81</sup> failed to meet my idol Radhasoami!
78. What do the Hindus or Muslims know about my darling Radhasoami? Nothing at all.

79. Neither Dhruv<sup>82</sup> nor Prahlad<sup>83</sup> could make out anything about my lovely Radhasoami!

80-82. In the abode of my lovely Lord Radhasoami there is neither firma terra nor firmament, neither fire nor wind, nor water, nor the three *gunas*<sup>84</sup> nor the great (subtle) elements (*maha tattvas*).<sup>85</sup>

83. The abode of my beloved Radhasoami has nothing to do with the abodes of *atma* and *Paramatma*,<sup>86</sup> i.e. it is far beyond them.

84-86. My beloved Radhasoami's abode is separated from and above the spheres of *Sunn* and *Mahasunn*. It is higher than *Bhanwar Gupha* and *Sattlok* which are far below it. It is even beyond the *Alakh Lok* (the Invisible Sphere) and *Agam Lok* (the Inaccessible Region).

87. In the sphere of my beloved Radhasoami there is no trace of either Name or line, either time or space.

88. The majesty and magnificence of the abode of my lovely lord Radhasoami is beyond weight and measure.

89. In his abode my dear Lord Radhasoami remains absolutely unknown to the *Adi Purana* of Jains and the six *shastras* of the Hindus.<sup>87</sup>

90. My beloved Radhasoami abides in the fourth *lok* (*Satt Desh*) beyond the three *loks* (*Brahmand*, *Und* and *Pind*).

91. Neither *pandits*,<sup>88</sup> nor *bhekhs*,<sup>89</sup> nor sheikhs<sup>90</sup> could spot (perceive) my darling Radhasoami – such is His majesty and splendour!

92. I have become inebriated of such (wonderful) feet – Bravo, my beloved Radhasoami!

93. I have jettisoned and thrown away all such junk as lust, anger, greed, attachments and ego, desires, envy, jealousy, fault-finding, hatred, revengefulness etc. – only then I could gain access to my Radhasoami, the apple of my eye!

**94.** So that I became purged (of all vices and negative traits, impressions of *Kaal* and *Maya*) and ascended to *Gagan* (*Trikuti* or *Arsh-i-Bareen*) and there I received my beloved Radhasoami!

**95.** Then, I continued to tread the path (He had revealed) and reached the spaceless and timeless stations and there I gained access to my dear beloved Radhasoami.

**96.** And then I was enraptured and felt exulted in the bliss and beatitude for my darling Radhasoami met me there.

**97.** This was rendered possible by the removal of all barriers and obstructions wherever they were – barriers and screens of *kaya* and *Maya* (*kapaat*).<sup>91</sup> Only then I could perceive my beloved Radhasoami.

**98.** The *Satyuga*, the *Treta* and the *Dwapar* all passed away and then appeared the *Kaliyuga*<sup>92</sup> during which alone manifested my darling Lord Radhasoami.

**99.** Now, my darling Lord Radhasoami who is so charitable, gave me His clue (to unravel His mystery) and eventually owned me.

**100.** He dispelled all the darkness (of *avidya* and ignorance) and then my darling Radhasoami appeared in the form of the resplendent sun terminating the night (of delusions and illusions and hallucinations) and heralded the dawn (of *prem* or *vijnan*)!

**101.** Thereafter, innumerable suns (of knowledge and love) dawned inside of me – such is my Radhasoami, my darling beloved!

**102.** No one either knew in the past or knows now, His mores and wonts, His might (*gati*) and His main (*mati*) – such is my beloved Radhasoami!

**103.** In every pore and part of my body He has embedded the diverse colours of His love and my beloved Radhasoami is entrenched and abides in me.

*Discourse III, Hymn 2*

**104.** While I lost consciousness of my body, I am fully alive to His holy feet – Bravo, my beloved Lord Radhasoami!

**105.** Hey my beloved Lord Radhasoami! Remain hidden in my heart of hearts (depths of my *surat*)!

**106.** O my lovely beloved Radhasoami! I adjure you to give me this boon: “I may remain in unison with you for *yugas* and my union with you may never be disrupted.”

**107.** O my lovely darling Radhasoami! You are so charitable that you have driven out the curse<sup>93</sup> of *Kaliyuga* (*Kali saraap*).

**108.** My beloved Lord Radhasoami is to me what fleurdelis<sup>94</sup> (*ku-modini*) is to the moon (her husband).

**109.** Radhasoami has appeared in the form of guru – Bravo, my lovely, beloved Radhasoami!

## **Hymn 2 (125 Verses)**

*Main pyari pyarey Radhasoami ki ...*

**1.** I am the darling of my beloved Radhasoami; I sing of the sum and substance of His quality.

**2.** I am the darling of my lovely Lord Radhasoami; I look upon his (lovely) face and I gaze into His eyes (in wonder and admiration).

**3.** I am the hot favourite of my beloved Radhasoami; I have made the listening to His utterances my mainstay.

**4.** I am the apple of the eye of my darling Radhasoami; with great circumspection and concern I render all services to Him.

**5.** I am the darling of my beloved Radhasoami; all the time I remain standing in attention<sup>95</sup> in His court.



6. I am the favourite of my beloved Lord Radhasoami; gazing at His feet, I have become his thrall.
7. I am the darling of my lovely Lord Radhasoami; this time, I have taken His refuge.
8. I am the apple of the eye of my beloved Radhasoami; He has showed His infinite mercy and charity (*daya*) on me.
9. I am the recipient of the special attention of my beloved Lord Radhasoami, so that I have got rid of the whole world.
10. I am the hot favourite of my beloved Radhasoami, and I have forsaken my whole family.
11. I am the darling of my beloved Lord Radhasoami; and I have abandoned the sense of ignominy and disgrace or public shame.
12. I am the beloved of my darling Radhasoami; and I closely adhere to his line (course) marked out by Him.
13. I am the darling of my beloved Radhasoami; I have driven away lust, and all its associates like wrath, avarice, attachments or delusions, pride, gluttony, envy, jealousy, vindictiveness, hatred and sloth (all deadly sins).
14. I am the hot favourite of my beloved Lord Radhasoami; He has swept all my dirt and filth away and washed them down (i.e. completely from top to bottom).
15. I am the apple of the eye of my beloved Radhasoami; I have jettisoned envy and jealousy from my consciousness (*chitt*).
16. I am the favourite of my beloved Lord Radhasoami; all the pride and intoxication of power and pelf have run away, obscene and vulgar as they are.
17. I am the darling of my beloved Lord Radhasoami; the core of my heart has become elutriated.

18. I am the darling of my beloved Radhasoami; I have gone inside of me riding the current which was flowing outside and which now reversed so that it started moving inward and upward.

19. I am the favourite of my loving master Radhasoami; I have forsaken the cage having nine apertures.<sup>96</sup>

20. I am the beloved of my lovely Lord Radhasoami and he has rowed me from this side (that of body and mind) on to the other side (*surat* and its abode).

21. I am the apple of the eye of my beloved Radhasoami; I have ascended to the mind-sky (*chidakash* or *manakash*),<sup>97</sup> having subjugated and slain my (corporeal) mind.

22. I am the beloved of my darling Radhasoami and I behold the wondrous scenario roundabout the third *til* (sixth ganglion).<sup>98</sup>

23-25. I am the pet or darling of Radhasoami and I see the dazzling, flickering light of the flame, the five-coloured flowers and flower-beds, and the unique play (of colours, flowers and light).

26. I am the pet of my darling Radhasoami and I jaunt in the corners of One thousand-Petalled Lotus.

27. I am the beloved of my lovely master Radhasoami; I now step on further and beyond.

28. I am the favourite of my beloved Radhasoami; I open the door of the Crooked Tunnel (*Bunknaal*).

29. I am the pet of my lovely Lord Radhasoami; I now behold the lovely atmosphere of the Region of Three Prominences (*Trikuti* or *Musalassi*).

30. I am the darling of my beloved Radhasoami, and I ascended and made it to the Sphere of Spirit (*Sunn*) – the Tenth Gate.<sup>99</sup>

31. I am the pet of my darling Radhasoami; I play unprecedented, wondrous games in the plane of *Mahasunn*.

**32.** I am the darling of my lovely Lord Radhasoami, and in the Rotating Cave I heard the buzzing sound (of *Sohang* and *Anahoo*).

**33-34.** I am the beloved of my darling Radhasoami; I opened the shutters and entered the Immortal Sphere – *Sattlok*. There I heard the roaring high-pitched tones of harp (*been*).

**35.** I am the beloved of my darling Radhasoami, and in the company of that compassionate Lord I have jettisoned *Kaal*.

**36.** I am the pet of my Lord Radhasoami and I have become inebriated of the *shabd* (Sound of *Sattnaam*).

**37.** I am the beloved of my lovely Lord Radhasoami; I caught the right current of devotion and made it to *Alakh* (Invisible) sphere.

**38.** I am the favourite of my beloved Radhasoami, and from *Alakh* I found the treasury of *Agam Lok* (Inaccessible Sphere).

**39-44.** I am the pet of lovely Lord Radhasoami and so I had the glimpses of my Lord Radhasoami. All the brackishness, sourness, bitterness and sullenness which had filled my inside has become erased. My boat has now come and touched the shore. The burden and load (of my deeds) of past *janamas* (births), accumulated one after the other, has now been jettisoned. I have slain my attachments and cut out Maya and its snares. I have swept and wiped the (blinding) dust storms of karmas (actions) and delusions.

**45-50.** I am the pet of my lovely Lord Radhasoami and He, my heart-ravisher, has now met me, so that I have now become like the garland round His neck, and all the opposing and hostile forces pitted against me have lost the battle and surrendered in despair. I have now firmly and unflinchingly resolved in my heart of hearts never to be carried away by the swift currents of Matter or Maya (*bhau ki dhaar*) and ever to remain alert and watchful, day and night.

**51-55.** I am the hot favourite of my lovely Lord Radhasoami. He has dispelled all my darkness (delusion and ignorance) and has

opened the floodgates of light so that every instant I express my gratitude to Him. I have made an offering of my body and mind (matter and mind) unto Him and I have lifted the pitcher of my inner self from the control of the reversed pitcher from which the current of spirit used to flow outward and downward. That is the grand way He has adorned and decorated me (i.e. increased my spiritual beauty and distinction making me attractive and charming).

**56-60.** I am the beloved of my lovely Lord Radhasoami; His Name has now become my mainstay, so that I entered my own eternal home and abode. I have become engrossed in fastening and fixing my gaze on him in a concentrated way, looking upon him long and fixedly in wonder and admiration. I now love service to Him from the bottom of my heart. I have, so to say, found my own habitat (*nij basti*) and I have got rid of the desolate expanse of the phenomenal and noumenal realms (*Pind* and *Brahmand*).

**61-62.** I am the beloved of my darling Radhasoami, and I now prick up my ears to the unstruck melody and play in the Sphere of Spirit (*Sunn*), where I listen to the sonorous sounds of fiddle (*kin-guri*) and *sarangi* (violin).

**63-69.** I am the beloved of my darling Radhasoami. With His blessings and grace, I will incinerate (burn up completely, reduce to ashes) the trap and snares of *Kaal*, and I have, for myself, shrunk the size (scope, activities and engagements) of this fluctuating world, negating my involvement in its vicissitudes. My *surat* is now engrossed in *shabd*, having forsaken egotism and hubris.

I have slain greed which is a compulsive liar so that all attachment and delusion, the queer love of leather (body, flesh)<sup>100</sup> has run away and lot of chastisement and damnation been inflicted on lust. I have, so to say, conquered the vast array of troops of *Kaal* and Maya both.

**70-77.** I am the pet of my idol Radhasoami, and I perceive inside of me rose beds. I have cut down (felled) the whole dragnet (of *Kaal* and Maya), so that inside of me I now listen to the *raga dhamaar*<sup>101</sup> (*Holi*, the name of songs sung at the *Holi* festival) which

makes me spiritually reel. With that, my *surat* has become elated, exhilarated and ecstatic (*sarshaar*). I have now firmly grasped the roots – the essential, fundamental and primary parts of spiritualism, and I have given up the branches – the secondary, woody stems arising from the trunk or bough of a tree, i.e. all rituals, rites, formal trap-pings and externalia of religion.

I am now in readiness to ascend ahead and beyond. Look at the miracle – my *surat* that used to work like a jackal (*siyaar*), performing menial tasks for *Kaal*, has now become so formidable that that lion (*manas*, mind or *Kaal*) has now beaten a hasty retreat at the mere sight of my *surat*. And why not, because I have tied up the dagger (*kataar*) of *shabd* (unstruck melody) round about my back.

**78-82.** I am the pet of my beloved Radhasoami; He is my guru and He has invested such a sword in me (as that of *shabd*). My heroic *surat*, in full war cry (against the forces of *Kaal* and Maya) launches its onslaught and ascends upwards. Hearing my rallying cry, the vast array of karmas took to their heels. Even delusion and bewilderment ran off as the strings of *shabd* reverberated. The car (armed carriage) of Yama<sup>102</sup> retreated from my mind.

**83-90.** I am the hot favourite of my darling Lord Radhasoami, so that now my *surat* reached the midstream of *Gagan* (*Arsh-i-Bareen*, *Trikuti* or *Pranava*). Inside of me, a vast stretch of moonlight opened up and became resplendent. My *surat* thus keeps on soaring higher and higher, time and again so that I opened ajar the stone-like shutters of *Sunn*. Reaching there I feel lightened of the heavy burden (heavy covers of mind and matter) which were spirited away (carried off mysteriously and secretly).

And I then pricked up my ears to the sound of *Rarankar*<sup>103</sup> inside of me. There I became the water-drawer so that I filled in my pitcher with ambrosial water.<sup>104</sup> As it is, I became purified of all impurities so that now all my bonds and fetters (inner and outer, with lust, anger, cupidity, delusion and ego, and with body, family, property, pride and name and fame) snapped and I found release and was redeemed and emancipated.

**91-98.** I am the pet of my beloved Radhasoami. And now I gained access to the sphere where there is evergreen, perennial spring, and from where the thorn (threat) of autumn has been removed lock, stock and barrel. There, my guru took me in his lap and seated me there. First, he made me listen to the sound of *Aumkara*. I then began to render each and every type of service separately, turn by turn.

The guru made me rid of the compulsory, forced labour (*begaar*) and drudgery of this world.<sup>105</sup> I received from him the (offensive and defensive) weapon of love and dedication. And then I jettisoned the junk that was stored inside of me (i.e. all my desires, yearnings, hankerings and longings).

**99-105.** I am the beloved of my darling Radhasoami and my *surat* now moves forward along with the current of Sound. I have made an offering of my body and mind unto Him. I mounted to the Rotating Cave (*Bhanwar Gupha*) and thence to *Sattlok*, where I heard the ringing sound of harp. Then I transcended *Alakh* (Invisible Sphere) and *Agam Lok* (Inaccessible Region). Radhasoami has ferried me across (from one end to the other). I now make an oblation unto Him. I have received the essence (*rasa*) of the Name which has now become my sustenance (*ahaar*).

**106-11.** I am the darling of my beloved Radhasoami. I have erased all abstentions<sup>106</sup> (*atak*) and observances (*aachaar*,<sup>107</sup> *asanas*,<sup>108</sup> *pranayama*<sup>109</sup> and *pratyahara*<sup>110</sup>). All the sensual objects of pleasures sicken my soul; they nauseate and disgust me and have become sickening, causing revulsion in me. I no longer entertain and show hospitality to them. Listening to the resonance of *shabd* (*gunjaar*) my swirling mind has alighted and come to rest. I have now received infinite delight, rapture and bliss which is incalculable, so that I have become mute (*maun*, silent) and ceased to speak.

**112-16.** I am the pet of my beloved Lord Radhasoami; today I have gained access to the essence of essence – the quintessence of spiritualism – He who is the true creator and cause of all, and He whom I ever retain in my consciousness. In His sphere, the *hamsas* are seated in innumerable rows. And there I have received infinite bliss and beatitude.

**117-21.** I am the darling of my beloved Radhasoami and this day I have become dissociated and separated from all and sundry. I am in deep love with my guru for whom I have intense and passionate longing. And why not? After all I have gained access to Radhasoami – the greatest giver and patron (*ati dataar*)! O Radhasoami! This day I have taken to your refuge making total surrender to you, throwing away all my burden (the load of my worldly cares and concerns).

**122-25.** I am the apple of the eye of my beloved Lord Radhasoami! Forsaking the three *loks* (*Pind*, *Und* and *Brahmand*) I have gained access to the fourth division. He has made me rid of the hollow and shallow games (of *manas* and Maya, i.e. all mundane transactions). And why not? After all, this day I have made a game of *manas* (mind) – hunted it, captured it and slain it. This done, I have entered into the imperium and dominium of Radhasoami (*Radhasoami ki sarkar*).

### Hymn 3 (54 Verses)

*Radhasoami naam sunaya Radhasoami ...*

**1-5.** Radhasoami Himself (assuming the human form of perfect *Sant Satguru*) revealed the Name Radhasoami; He Himself disclosed the form of Radhasoami. Radhasoami made it possible for the *jiva* to gain access to Radhasoami abode; He Himself enacted the play of Radhasoami (i.e. the *Surat-Shabd-Yoga*). Radhasoami made it possible for the *jiva* to meet Radhasoami in perfect harmony; Radhasoami Himself set about the path (faith) of Radhasoami.

Radhasoami showed the way to serve Radhasoami;<sup>111</sup> Radhasoami Himself unfolded the secret and mystery of Radhasoami. Radhasoami set in motion the *mauj* (the tide or wave of love and dedication) of Radhasoami; Radhasoami Himself spoke of the characteristics and attributes of Radhasoami (vide Discourse II, *sifat Radhasoami naam ki*, supra).

**6-10.** In the process of reciting the Name Radhasoami, time and again, I am, so to say, singing of the virtue or quality of Radha-

*Discourse III, Hymn 3*

soami; by repeating the Name Radhasoami, I am speaking of the majesty and magnificence of Radhasoami. Radhasoami Himself has set out the basic requirements of *aarti* ceremonial of Radhasoami; Radhasoami Himself has ignited the flame of Radhasoami.

Radhasoami has put across the core and the essence (*marm*) of Radhasoami Name; Radhasoami Himself has revealed the mystique of Radhasoami Faith. Radhasoami Himself is *surat*, as He Himself is *shabd*.<sup>112</sup> Radhasoami Himself has pointed to the reverberation (*dhvani*) of Radhasoami Sound. Radhasoami Himself has set in the Radhasoami *sung* (*satsang*); Radhasoami Himself has conditioned all participants by the complexion (colour, i.e. character, nature, spirit and temper) of Radhasoami.

**11-16.** Radhasoami Himself (in the form of *Sant Satguru*) has deepened our understanding of Radhasoami Name and faith; Radhasoami Himself has given us the right comprehension (the act and the capacity to perceive and understand) of Radhasoami mystery. Radhasoami Himself is the (ultimate) sun and Radhasoami Himself is the ray (i.e. the entire creation that emanates from that sun); Radhasoami is the ocean (of love and spiritual zest, i.e. *anshi*); Radhasoami is also the drop (i.e. the *ansh* or the *jiva surat*). Radhasoami is the moon; Radhasoami Himself is the moon-*kala* (moon-beam, the moonlight and moonshine and all its phases of waning and waxing, rotation and revolution). Radhasoami is the *akash* (*gagan*) and He Himself is the *akashvaani*.<sup>113</sup>

Radhasoami is the earth; He is the water. Radhasoami is the fire; He is the air. Radhasoami is the three (*gunas*);<sup>114</sup> He is the four (ingredients of *antehkaran* – mind, attention, intellect and ego). Radhasoami is the One (*Satt Purush* Radhasoami *Anami*); Radhasoami is the two (blue current of Brahman and yellow current of *Adya* or *Maya*).

Radhasoami Himself is the seven (seven spheres viz. *Sahasdal Kanwal*, *Trikuti*, *Sunn*, *Bhanwar Gupha*, *Sattlok*, *Alakh* and *Agam*; or the seven apertures – two of the ears, two of the eyes, two of the nose, and one of the mouth); Radhasoami is the twenty (i.e. the five sensory and five motor organs and their ten presiding deities).<sup>115</sup>



Radhasoami is the One Thousand (*Sahasdal Kanwal*) and the Tenth (*Dwar*, i.e. *Sunn*).

[For *Sahasdal Kanwal* and its meaning see, Maharaj Saheb, *Discourses on Radhasoami Faith*, Soami Bagh, Agra, 1989, pp. 166-67.]

**17-21.** Radhasoami Himself pervades the bluish corner or the third *til* (sixth ganglion); He Himself is in the white plain of *Sunn* (between the third *til* and *Sahasdal Kanwal*). He is in *Sahasdal Kanwal*; He is the *Aumkara* (in *Trikuti*) and *Rarang* (in *Sunn*). He is *So-hang* (*Anahoo*) in *Bhanwar Gupha*; He is the *Satt* (*Haq*) in *Sattlok* (*Hoot*). Radhasoami is *Alakh* (Invisible), *Agam* (Inaccessible), and Radhasoami (in the form of *Sant Satguru*) is Himself Radhasoami, the Supreme Lord.

Radhasoami Himself (as *Sant Satguru*) reveals the majesty and magnificence of Radhasoami (*Anami*); Radhasoami (as *Sant Satguru*) adulates and adores Radhasoami (the Supreme Lord). Radhasoami Himself puts across (*lakhayen*) the essence (*sar*) of Radhasoami; Radhasoami Himself (as the perfect guru) makes us love Radhasoami.

**22-24.** Radhasoami Himself makes us worship the feet of Radhasoami (at the third *til*, the seat of the spirit); Radhasoami makes the shutters (of the higher regions) fling open. Radhasoami reveals the (Great) Word (*Ism-i-Azam*), and Radhasoami as the guru points to the Radhasoami Sphere. Radhasoami brings the secret into the open (i.e. leads us to the mysterious spheres). Radhasoami Himself (as the *Sant Satguru*) can behold the resplendence (flash and brilliance – *tej*) of Radhasoami.

**25-30.** It is only Radhasoami Himself (appearing in human form as the *Sant Satguru*) who can discern Radhasoami, the Supreme Lord; it is Radhasoami alone who can unfold and bring into the open the mystery of Radhasoami, the Supreme Lord.

I recite the Name Radhasoami and I contemplate on the form of Radhasoami; for Radhasoami is both the Supreme *Purush* (Person) and also the Supreme Heaven (*arsh*) or the ultimate sphere. Radha-

*Discourse III, Hymn 3*

soami is the (celestial) song, and Radhasoami, the (ultimate) Sound; Radhasoami appearing as the *Param Sant* made us sing of the song (majesty) of Radhasoami. Radhasoami (manifesting as the perfect *Sant Satguru*) enabled us to adjudge and adjudicate upon Radhasoami; Radhasoami, as such, alone made us dedicate ourselves unto Radhasoami and love Him.

Radhasoami Himself appearing as the vessel (container for milk or whey) and the churning stick, Himself churned and vigorously stirred it to produce the butter; Radhasoami, as it is, is the beginning as also the end. Radhasoami is the middle<sup>116</sup> where Radhasoami is blissfully seated; Radhasoami is the technique (*jukti* of *Surat-Shabd-Yoga*) as Radhasoami is also the *modus operandi* and *modus vivendi*.<sup>117</sup>

**31-32.** Radhasoami is the jewel (a person resembling a jewel or *ratan* in preciousness, brilliance and attraction); He is the ruby (deep red and transparent, symbolising loyalty, charity, courage, boldness and daring). Radhasoami is the epitome of charity (*daya*) and He is merciful, graceful and compassionate (*kripal*). Radhasoami (appearing as the perfect saint) has made us adhere to His commandments and respect His code of decency and honour, and Radhasoami has roused us to discern and perceive the will and *mauj* of Radhasoami, the Supreme Lord.

**33-36.** Radhasoami is my hubby (peer or husband) and my father (i.e. He is my fulfiller and my sustainer); Radhasoami is my guru (light), and Radhasoami is the saint (guide). Radhasoami is unbreakable and undying (beyond decay and death, *ajar* and *amar*); Radhasoami is the Kurma<sup>118</sup> (Kachch or Tortoise or Brahman) and Radhasoami is the Shesh<sup>119</sup> and Vasuki (Transcendental Brahman).

Radhasoami, as the *Sant Satguru*, the embodiment of supreme primal energy, met Radhasoami, the Ultimate Cause; Radhasoami made us win not only the battles (against *Kaal* and his forces) but to become victors in the ultimate war (against *Kaal* and Maya, so that we become completely emancipated). Radhasoami as the *Satguru* taught us the art and science of dedication or *bhakti*; Radhasoami, as such augmented and enhanced our reverence and esteem (*bhava*) for Radhasoami, the Absolute Lord.

**37-40.** Radhasoami as the *param sant* recited and contemplated on the form of Radhasoami, the Supreme Lord; Radhasoami, as such, made us engrossed in our devotion (*lagan*) to Radhasoami, the Absolute Lord. Radhasoami made us weigh and deliberate all things of this *samsara* and eventually made us cling to Radhasoami, the Supreme Lord; the value of Radhasoami is inestimable and incalculable (*amol*).

Radhasoami is the *niyam* (self-centre, purification, contentment, austerity, self-study, and devotion to God); Radhasoami is the embodiment of love and dedication of spirit (*jiva surat*) for the Supreme Spirit, the Absolute Lord. Radhasoami is the supreme dharma or obligation, the mainstay of life (*adhaar*); love for Radhasoami is the supreme karma (action). Radhasoami is both the technique of yoga and the yoga itself; Radhasoami Himself is the eater of food as well as the food itself (He is the doer as well as the deed; He is the doer and yet the non- and undoer).

**41-48.** Radhasoami Himself is ever present (omnipresent), whether it is day or night (i.e. He looks after His disciples every moment whether he is in distress or in delight); Radhasoami is there to redeem him every instant and in all parts of day and night. Radhasoami is the sunshine; He is the shade. Radhasoami is the sun and He is the moon (i.e. He is the headspring and He is the spring also).

Radhasoami is *japa*<sup>120</sup> and He is the silence. He is the vision of the eye; He is the feeling of the heart. Radhasoami is inside of the *jiva*; He is also outside him. He is in the evanescent; He is in the evident (*paroksh* and *pratyaksh*). Radhasoami is in the firmament; He is in the terra firma.

Radhasoami is the immanence (*vyapakta*); he is the immanent (*vyapak*). Radhasoami is the gift (*daat*); He is also the giver (*daata*). Radhasoami is the helmsman (*karan*) or the executor of the cause; He is also the cause (*kaaran*). Radhasoami is the ferry (*taran*); He is also the ferryman (*taaran*). Radhasoami is the creation; He is also the Creator. Radhasoami is the view (*drishti*); He is also the viewer (*drishta*), the looker-on. Radhasoami is the fast; He is the *tirtha*.<sup>121</sup>

**49-54.** Radhasoami is the Veda; He is also all other holy books (*kateb*); sing of the glory of Radhasoami and make others sing of His majesty and splendour. Worship (*pooj*) Radhasoami and make others also propitiate Radhasoami (*pujaao*).<sup>122</sup> Radhasoami is beyond (all) and he transcends all (*apar* and *apaar*). Radhasoami Himself is without a prop (*adhaar*); but He Himself is the prop and mainstay of all. Radhasoami is inaccessible, and He is fathomless (*agaadh*).

Radhasoami is the First; He is ahead of all (*param* and *agaar*). He is the lotus; He is also the black bee (*bhanwara* that swirls and spins around the lotus). Radhasoami is there (far away); Radhasoami is here (near and close). Radhasoami is unmodulated and unmoderated and unmoulded (*aghad*); He is also well-modulated and moulded and well-shaped (*sughad*, i.e. He is the root and He is also the fruit). Radhasoami is the branch; He is the root. I sing of the resplendence of Radhasoami; let all and sundry sing of His glory!

#### Hymn 4 (54 Verses)

*Radhasoami aaye praghat huey jab se ...*

**1-5.** Radhasoami has been singing of the majesty and greatness of the Name Radhasoami, ever since He manifested Himself (in the form of *Sant Satguru*). I recite the Name Radhasoami from my heart of hearts; I have got a full view of Radhasoami in His corporeal form. I look upon Radhasoami with my eyes; and I prick up my ears to listen to His discourses. I articulate and recite the Name Radhasoami from the seat of spirit (sixth ganglion where the corporeal heart is located – *hiyara*<sup>123</sup>); I hear of the Name Radhasoami from the seat of my soul (third *til* or *jiyara*<sup>124</sup>). I embrace the Radhasoami Name in my inhalation and exhalation and retention; I grasp the Radhasoami Name with all my sensory organs.

**6-10.** I tread the path of Radhasoami through my feet (i.e. every step I take is on the way to Radhasoami); I render service to Radhasoami with both my hands [i.e. all my movements of hand and feet and all my actions (karmas) are done with a view to gaining access to Radhasoami]. I utilise all my body and physical dimensions to be

in the company of Radhasoami. I abide close to Radhasoami with great awe (overwhelming wonder, admiration, reverence, respect and dread).

I have been contemplating on Radhasoami for quite some time now, and I have been singing paeans of praises to Radhasoami with great zest and enthusiasm. The recitation of Radhasoami Name is being uttered by every breath of mine; and every moment His remembrance is on the rise and becoming more and more intense. The Name Radhasoami does not ever go away from my breast; and His form does not vanish from my eyes (literally, eyelid) at all.

**11-15.** I beheld the beautiful form of Radhasoami with the pupils<sup>125</sup> of both my eyes (*til*); my love for Radhasoami is entrenched in my heart. One day Radhasoami made love to me<sup>126</sup> and since that day I have sacrificed myself unto Him, surrendering my all to Him. Whom shall I speak to, and what shall I say about the greatness and glory of Radhasoami?

Radhasoami has detached me from the shadow (*sharan* or threatening influence or blight) of Yama (the lord of the dead, angel of death, or Dharamraj). Radhasoami has disengaged and disconnected me from all delusions and illusions; He has detached me from the (vicious circle of) karmas (*Karmakand*). Radhasoami has engaged and devoted me to His holy feet; Radhasoami has descended here from the Inaccessible Sphere (*Agam*).

**16-20.** From the status of a mere human, Radhasoami has transmuted me into a *hamsa* (awakened or purified spirit); Radhasoami has conferred upon me a unique gift from His own perennial abode (*nij ghar*). Radhasoami has unfolded the mystery of the Ultimate Sphere; Radhasoami has saved me from *aham*.<sup>127</sup> Radhasoami has owned me after lifting me from this fleeting, perishable, phenomenal world; Radhasoami has wholly extricated me from duplicity, deception and skulduggery (*chhal*).

Radhasoami has steered my boat across the ocean of *bhau* (*man-as* and Maya, mind and matter); I am now deeply in love with my guru, Radhasoami. I am like the *chakor* enamoured of the moon, while Radhasoami is the moon par excellence. If I am the lotus,

Radhasoami is the sun (whose rays make the petals of lotus open out which close up again when the sun sets).

**21-25.** I am the like the caculus (*kokil* or *koyal*, a bird that keeps on cooing round about the mango tree), while Radhasoami is the mango tree (*kokil* is the lover, mango is the beloved); if I am the black bee, Radhasoami is the lotus flower.<sup>128</sup> If I am the sun, Radhasoami is the sky where the sun rises; if I am the fanning cobra, Radhasoami is the glittering gem (*mani*) in my head (which remains intact only by the shine, strength and force of that gem).

If I am a little girl, Radhasoami is like my mom; if I am a little boy, Radhasoami is like my dad. If I am in pain (*dardi*), Radhasoami is like my tranquilliser; if I am a *chakvi*, Radhasoami is the sunlight that quietens my shrill sound.<sup>129</sup> If I am wounded, Radhasoami is the pang of separation that has lacerated and harrowed me; if I am bewitched and enchanted, Radhasoami is the mien and beauty that has done it (*chhabhi*).

**26-30.** Radhasoami made me discern the Sound by means of the technique He had gracefully taught me; I have realised the Name Radhasoami by His grace and by dedication. If I am the darling of Radhasoami, He is my love; if I am like a fish, Radhasoami is like the current (of water along with which I swim). If I am an egg, Radhasoami is like the tortoise (abiding in the waters of love); if I am the rolling motion in sound (*tarang* or surge), Radhasoami is the sea. If I am like the pitcher, Radhasoami is the water (which is filled in the pitcher); if I am like a bow, Radhasoami is like the arrow. If I am turned into a forest, Radhasoami is like the lion (that rules the forest); if I am the corpus, Radhasoami is the life-breath (soul, spirit or *surat*).

**31-35.** I am like the tree, while Radhasoami is like a fruit which it bears; if I am like the twig, Radhasoami is the flower which sprouts on it. I am like a lamp (*deepak*, a small earthen vessel used as a lamp), Radhasoami is the flame; if I am the sea, Radhasoami is the headspring. If I am the earth, Radhasoami is nimbus (that is rain-bearing); if I am a warrior, Radhasoami is the sword (with which the warrior fights).

If I am like a body, Radhasoami is like the eye (without which the body becomes dysfunctional); if I am like the tongue, Radhasoami is like the words (which the tongue articulates). If I am like the iron (which sinks in water and does not float), Radhasoami is like the boat (which takes the iron ashore); if I am a destitute, Radhasoami is the rich magnate (*saaoo* or *sahukar*, landlord).

**36-40.** If I am like the pearl oyster (*seepi*), Radhasoami is like the *svati* rain drop.<sup>130</sup> If I am enamoured and captivated, Radhasoami is the noble, fascinating mores and wonts (that have done it to me). If in the game of gamble (with *Kaal* and Maya) I have won, it is because Radhasoami is the dice; if I am satiated, Radhasoami is satiety.

If I am like food, Radhasoami is like the salt (without which the food is tasteless and good for nothing); if I am a seedling (*ankur*), Radhasoami is like the breeze (that refreshes and nourishes the seedling). If I am like a star, Radhasoami is the sky (where the star shines and twinkles). If I am like water lily or asphodel or daffodil (*ku-modini*), Radhasoami is like the moon (which enables it to bloom and blossom with white or yellow flowers). It is by the grace of Radhasoami that I started moving upward from my being (*ghat*); I obstinately cling fast to the feet of Radhasoami.

**41-45.** Radhasoami detached me from the plane (*pat*) of *kaya* (*pind* or body);<sup>131</sup> Radhasoami made me sail (move along smoothly) through the third *til* (sixth ganglion). And Radhasoami made me soar up, quick and fast, effortlessly, so as to make it to the Crooked Tunnel so that via the reverse pitcher (higher centres)<sup>132</sup> I began to move towards the plane (*ghaat*) of Radhasoami.

From the Region of Three Prominences (Meru, Sumeru and Kailash), Radhasoami opened the entrance (and enabled me to see the two currents which had issued from *Sattlok* as Brahman and Maya) so that I could make it to *Sunn* or *Dasam Dwar* and from the bank of *Mansarovar* (the focus or reservoir which is directly below the seat of *Akshar Purush*) wherein I bathed and became purified to become transmuted into a *hamsa*.

By dint of the power of Radhasoami, I mounted to *Mahasunn* (the barrier between the purely spiritual regions and the regions of

Universal Mind or *Brahmand*); Radhasoami depurated me and elutriated and purged me of all the dirt and filth of *Kaal* and Maya (*kal-mal*). Then Radhasoami took me to *Sohang Purush* (deity of Rotating Cave) and in the company of Radhasoami I entered *Sattlok* (Region of *Haq* or *Satt* or *Hoot*).

**46-50.** By His *mauj* (flow and force of love), Radhasoami made me perceive *Alakh* (Invisible Sphere); by His blessings and beatitude,<sup>133</sup> He made me see *Agam* (Inaccessible Region). I could perceive the (subtle) form of Radhasoami through *surat*, and I then fell in love with the human form of Radhasoami (i.e. Radhasoami as the *Sant Satguru*). Following this I became one with the feet of Radhasoami, and taking refuge and sanctuary of Radhasoami, I attained liberation.

Thereafter I entered the Abode of Radhasoami in a grand and splendid style; and Radhasoami decorated me with great embellishment. Thereafter Radhasoami clasped me and took me in His embrace with great zest and grace, and from His *satsang*, I gained access to the mystery of Radhasoami.

**51-54.** I have sailed across the (stormy and tumultuous sea of mind and matter) by virtue of my dedication and devotion to Radhasoami who has removed all my dirt and filth (desires generated by the forces of *Kaal* and Maya). To whom shall I speak about the peerlessness of Radhasoami (who is non-pareil, unsurpassed and unmatched)?

Radhasoami has extricated me from the forms of all species (*yonis*). I have gained access to Radhasoami after undergoing great exertion and trouble and tribulation; I have got to Him (made contact and communicated with Him) with great planning, adroitness and dexterity (and with His grace). I now drink the ambrosia of the sound Radhasoami and become mingled and merged into His being!

### Hymn 5 (108 Verses)

*Radhasoami liya apnaaye sakhi ree ...*

**1-5.** O friend, Radhasoami has owned me so that this day I perceived His non-pareil, wondrous majesty (*adhbhut shobha*)! I have listened to the immeasurably profound discourse (*agaadh*) of Rad-



hasoami. I have recited the inestimable Name Radhasoami. I have perceived the Inaccessible and Nameless (*Anami*) Radhasoami; how can one's intellect manage to speak of the depth and dimensions (*gati*) of Radhasoami?

I have touched the feet of Radhasoami and I have entrenched (found and established firmly) Radhasoami (His Word, form and splendour) in my heart of hearts. In the company of Radhasoami I have ripped up the snares and traps of the phenomenal world (*bhaujaal*); in the *satsang* of Radhasoami, I have annihilated (*hane*) *Kaal* (and all that it stands for).

**6-10.** Radhasoami has succoured and saved me from the deep waters of this fleshly world, and He has transmuted me – the carrion crow – into a *hamsa* (a purified spirit). Radhasoami has delivered a marvellous and extraordinary message: the moment one utters the Name “Radhasoami” all his doubts and uncertainties are dispelled! Radhasoami has made me seated in His lap (and emancipated me); Radhasoami will also lift and succour you (and liberate you), O friend!

Morning and evening repeat and recite the Great Name (*Ism-i-Azam*) and meditate on Radhasoami during all the eight parts of day and night. As for me, every instant and split of a second, Radhasoami is entrenched in my heart of hearts; to whom shall I relate the grace of Radhasoami?

**11-15.** (What a pity that) no one attends the company of Radhasoami, and nobody wears the colours of (i.e. none is strongly attached to) Radhasoami! To whomsoever, Radhasoami bestows His grace, He seizes and possesses him. Without Radhasoami's grace and generosity where can anyone go and what can he get, and how can anyone comprehend the Radhasoami Faith?

Radhasoami points to the fourth *lok* (as contra-distinguished from *Brahmand*, *Und* and *Pind*); He gives a clue (*bhed*) to the Invisible Realm (*Alakh*). Radhasoami, by dint of His power and love and grace, makes the inaccessible realm easily accessible and thence He takes one on to Radhasoami abode.

**16-20.** By sheer luck, you have (O comrade) gained access to Radhasoami; grasp him (firmly and understand Him with effort) here and now, or else when would you? Intensify your devotion (*laag*) to Radhasoami every instant so that you may perceive His resplendence day in and day out. Radhasoami has assumed the human body in this phenomenal realm and He drives out *Kaal*, the thug (the swindler and dissembler).

O friend! Never forsake the sanctuary and refuge of Radhasoami and always run and rush towards His feet and devote yourself to them. By reciting the Radhasoami Name, all your sins (of commission and omission) will be cut (dissolved or exhausted) and wiped out (eradicated and destroyed completely). Radhasoami has churned all the *chakras*, *kanwals* and *padams* in the entire body (and extracted the butter out of them for the redemption of the *jiva-surat*).

**21-25.** O Friend! Hearken me! Radhasoami is the form of Sound (of which the *surat* is the wave); prick up the ears of your *surat* to it. Slay and subdue your mind in the company of Radhasoami; Radhasoami will rip up the hood of the she-cobra (i.e. Maya or Madam Bubble).<sup>134</sup> You'll never meet Radhasoami-like guru again; once Radhasoami grasps the hand of anyone, He never releases His grip on him.

Who is there to speak of the might and main (*mahima*) of Radhasoami? Even the Vedas and hydra-headed Naga (Shesh) in this regard are at the end of their tether (tired and exhausted to the limit of their endurance)! Radhasoami, who was so far hidden (*gupt*), has only now become manifest (as *Satguru*); He has brought out the whole mystery into the open.

**26-30.** Radhasoami has shown me the garden inside of me; He has removed all the barriers (and obstructions from the path). Radhasoami has shown me the skills and feats of an acrobat<sup>135</sup> (like the mind). Radhasoami has made me climb up to the Empyrean (*Gagan*) straightaway. In the company of Radhasoami I reached the Sphere of Spirit (*Sunn*); averting my gaze from this phenomenal world, I wear the colours of Radhasoami (i.e. became strongly attached to Him).

This day, Radhasoami has filled in the little pitcher of my *surat* (with His ambrosia); He has shown me an extraordinary habitat (*nagri* or realm). In the company of Radhasoami I have kept step (remained walking with and watching so as to meet Him), so that I could perceive the whole of the resplendence and shine, radiance and brilliance of Radhasoami.

**31-35.** Radhasoami has appeared so that the (sleeping) destiny of the entire creation has become roused; having got into His company, I have become immortal. And now by taking the refuge of Radhasoami, my love and dedication for Him has anchored and become rooted in the soil of my heart (*jigri preet*).<sup>136</sup> Radhasoami made me hear the marvellous Sound of fiddle (*kinguri*). Radhasoami has made me His own (accepted me as His intimate and devoted disciple); He has erased and destroyed all exhausting traces of mundane engrossments. Radhasoami has shown me the dreamlike unreality of this vicissitudinous world; and He has removed the heat and passions of this world. And now I ever keep on reciting the name of Radhasoami so that this day I may catch His glimpses.

**36-40.** I never divulge the secret of Radhasoami to anyone; I know that without Radhasoami, I will be carried away by torrential waters into the midstream of the tumultuous ocean of this world. Radhasoami has taught me to cling to *shabd* as an adornment; Radhasoami is the moon that knows no eclipse. In the company of Radhasoami, one doesn't suffer any pain or affliction, or grief or gloom, but in His company one always feels happy, gleeful and cheerful.

Radhasoami has bestowed upon me perennial bliss and beatitude; Radhasoami has made me sail over the tumultuous sea of this phenomenal realm. Radhasoami has cut (removed by cutting) and cancelled all karmas (vicious and virtuous deeds) and all *bhramas* (delusions and illusions and hallucinations), the moment I licked His feet (i.e. the moment I became humble and surrendered my "I-ness" and ego).

**41-45.** I always perform *aarti*<sup>137</sup> of Radhasoami; and I keep everything He utters carefully preserved and embedded in my heart of

*Discourse III, Hymn 5*

hearts. I ever keep my love for Him fully roused and on the rise; I ever meditate on the name Radhasoami uninterruptedly. I move about ever complying with the command of Radhasoami; and I meet Radhasoami while contemplating on His form. The moment I received the cooling grace (*prasad*) of Radhasoami, He depurated and elutriated me that every moment. O friend! How (i.e. in what words and manner) shall I sing of Radhasoami's quality? He pointed to me the narrow lane to Elysium, the state of perfect bliss.

**46-50.** Radhasoami obliged me to gird up my loins properly (to prepare for the final assault on *Kaal* and attain to complete liberation) so that I rushed (gate-crashed) into the Sound. Radhasoami by all means accomplished my spiritual mission; He provided to me the most extraordinary wherewithal for it. Radhasoami has fixed His seat (abode) in the Spaceless (*adhar*, beyond space and time); and it is there that I caught His glimpses (sight). Wondrous, extraordinary and uniquely fascinating is the show and splendour of Radhasoami; indeed, my gaze is fastened on His mien and facial aspect (*chhabhi*). Radhasoami is out to redeem the *jivas* and for this purpose He has descended here as a saint (avatar).<sup>138</sup>

**51-60.** Radhasoami Faith, which is now becoming current, is peculiar;<sup>139</sup> unknown earlier, Radhasoami (as *Sant Satguru*) has well unfolded and expounded the (divine) mysteries. Radhasoami Faith does not reckon the knowledge of Brahman as of much consequence; nor does it install yoga or *dhyan* (of earlier systems like Patanjali's *rajyoga*) on a high pedestal. Radhasoami Faith does not accept (as the Absolute Lord) either Ram or Krishna, or Brahma or Vishnu; nor does it advocate worship of Shiva or Ganesh, or Gauri, or Shesh (Naga). (See notes 34-38.)

Radhasoami Faith does not recognise (as of much consequence) karma (i.e. *Karmakand* consisting of rituals, rites, observances like *yajna*, *hom*, fasts, pilgrimages and what not) or dharma (of *varna*, or ashrams etc.); it holds *japa* and *tapa* as mere delusions. Radhasoami does not attach any significance to *tirthas* or *vrats* (pilgrimage and fasts), nor does it rate *shastras* or *Smrtis*<sup>140</sup> as of much spiritual value. Radhasoami Faith does not accept the sun or moon as of any special worth, nor does it value rivers like Ganga or Yamuna as of any spiritual importance.

Radhasoami Faith cuts at the roots of old refrains and props (beliefs and values, objects and modes of worship etc.); it does not entertain any delusion or illusion. Radhasoami Faith rejects idol-worship, nor has it anything to do with the worship of *pitras* (ancestor-worship). Radhasoami Faith insists on the activation of dedication to the guru, and it advocates meditation on the Sound (i.e. *Surat-Shabd-Yoga*).

**61-70.** Radhasoami Faith asks you to attend the *satsang* (regularly, as often as humanly possible); it ranks the guru of the time as the highest. Radhasoami Faith admits of no caste or class (*jati-paanti*); it does not attach any importance to the labels of Hindus or Turks (Muslims). Radhasoami Faith does not sing the song of *varna ashram*<sup>141</sup> which it deems to be merely a myth (*mithya*, false and fictitious) and a delusion (misleading belief or opinion or idea, resistant to all reason). Radhasoami Faith advocates the path of *bhakti* or dedication and that *bhakti* or dedication has to be firm and for the perfect guru of the time. Radhasoami Faith takes the wind out of the sails of Vedas and other scriptures;<sup>142</sup> it maintains the dicta of the guru of the age as of supreme value.

Radhasoami Faith views the *Satguru* virtually as the Absolute Lord and it inculcates the mode of worship of the perfect master (*murshid*). Radhasoami Faith disregards the practice of *roza* (one month's fasting by Muslims during the month of *Ramadan*) and *namaaz* (five-times or *panch waqta* prayer)<sup>143</sup> and has dismissed the call of the muezzin for prayer<sup>144</sup> as of no consequence. Radhasoami Faith does not ask one to go to Kaaba for hadj,<sup>145</sup> nor does it advise the reading of *Wazeepha* or repetition of a word or verse (from the Koran). Radhasoami Faith advocates the subjugation of, and control over, the heart and mind; it insists on slaying and vanquishing the *nafs-i-ammara* – that part of the mind which ever incites man to evil (vide Holy Koran, XII, 53). Radhasoami Faith makes the soul ascend to the heavenly regions and shows the way to empyrean.<sup>146</sup>

**71-80.** Radhasoami Faith enables the spirit or soul to achieve ascension (*maaraj*)<sup>147</sup> through the splitting of the moon in twain; it enables man to have glimpses of God within his own body. Radha-

*Discourse III, Hymn 5*

soami teaches the greatness of *faqar* or *faqiree*<sup>148</sup> to which even the Prophet or Messenger (*Rasool*) cannot attain. Radhasoami Faith enables the seeker to perceive the seven spiritual stations or heavens;<sup>149</sup> Radhasoami Faith sings of the seven stages or grades of *faqar*.<sup>150</sup>

Radhasoami Faith makes one engrossed in the hearing of the (internal) Sound (*nida*); it enables the soul to listen to the *saut* or the inner Sound (*Shagl-i-Awaaz* or *Sultan-al-Azkaar*). Radhasoami Faith makes the *surat* (soul) churn the sound (*shabd*); so to say it prescribes the *Surat-Shabd-Yoga* (*ruh aur saut kathan ri*). Radhasoami Faith speaks of the Sound of *anhad*;<sup>151</sup> it holds fast to the art and practice of listening to *Saut-i-Sarmadi* (unstruck melody). Radhasoami, in the form of *Sant Satguru* descended from the eternal and original abode; as it is, He ascends and abides in the loftiest sphere.

The very first stage in the evolution of a Radhasoami Faith seeker, viz. *Sahasdal Kanwal*, is the last and the ultimate spiritual target or destination of all other faiths and religions. So to say, what the Radhasoami Faith calls as the first storey or station in the spiritual journey of a seeker (i.e. *Sahasdal Kanwal*), is the end or the ultimate goal of the spiritual discipline (*siddhant*)<sup>152</sup> of all the other religions. I have now come to know (after lot of searching, researching, reflection and deliberation) that the Radhasoami Faith is indeed very high and is the most exalted.

**81-90.** Below His own abode, there are seven intervening stations which Radhasoami deals with, and which He delineates, and portrays inwards with details and precision, separately with each. Radhasoami's dispensation (the religious system and code of prescription for life and conduct or *gati*) is, in every respect, of the highest order so that the *surat* of one who follows this becomes clung to the feet of Radhasoami. Radhasoami resides in the abode of *hairat* or all absorbing love (which is selfless and therefore perfect); Radhasoami *Dayal* has revealed the most extraordinary Name. If Radhasoami is the magnet (*chumbak*), I am iron (which the magnet attracts); I am fascinated and charmed at the sight of Radhasoami's human form. If Radhasoami is the black bee, I am

just a worm;<sup>153</sup> He has taken away all my pain and penury, trouble and tribulation. Radhasoami as the *Sant Satguru* reached the farthest and the topmost abode whence He delivers His message.

If Radhasoami is the lotus, I am the black bee that keeps on swirling around Him; having caught sight of him I became sure, sound and secure (*sanwarna* or *sambhalna*). I do whatever Radhasoami ordains, and I repose my head at his feet. Who can draw any comparison or parallel of Radhasoami with anyone? It is only in His sanctuary and shelter that the *jiva* can be succoured and lifted up (attaining to salvation). It is only by constantly fastening my gaze upon Radhasoami's form that I keep alive; I keep on drinking the ambrosia (*amrit*) flowing from His Name (the headstream of water of life).

**91-100.** In the company of Radhasoami, I survey and conduct exploration of my inside, looking for all the spiritual spheres through the apertures in the human body;<sup>154</sup> in His company I perceive the plane (*pat*) whence I can decipher His *mauj* (wave of love, or His will, discretion and dispensation). In the company of Radhasoami, I extricate my *surat* (from the claws of *Kaal* and Maya, mind and fleshly body) and enable it to occupy its seat at the sixth ganglion; in His company I listen to the vibrations of the inner Sound.

In His company I break through (penetrate) the third *til* and move on; in His company I break up the *nabh* (*arsh* or *Sahasdal Kanwal*) and meet its deity *Niranjan*. Thereafter, in the company of Radhasoami I perceive the flame of the *Jyoti* (*Niranjan's* consort); in His company, I cultivate my gaze at the mystery of *Sunn* situated across the sixth ganglion but below *Sahasdal Kanwal*.<sup>155</sup> In the company of Radhasoami, I plunge into *Bunknaal* (the Crooked Tunnel); and in His company, I mount up to *Gagan* (*Trikuti*) and express mirth and merriment.<sup>156</sup> In the company of Radhasoami, I got into the *Dasam Dwar* (*Sunn*), and in His company I ascend to *Mahasunn*. Then, in the company of Radhasoami, I for a while, abide in the Rotating Cave, and in His company I make it to the sphere of *Sattnaam* (i.e. *Sattlok* or *Hoot*). In the company of Radhasoami, I view (*lakhoon*) the Invisible (*Alakh*), and in His company, I get at the Inaccessible (*Agam*) and speak of it.

*Discourse III, Hymn 5*

Then I wear the colours of Radhasoami again and again (become strongly attached to Him), and I abide and settle down into the abode of Radhasoami. I then undertake to do whatever work He bids me to do; I hold fast to Radhasoami (His form or *roop*) and to Radhasoami (His Name and Sound).

**101-08.** I fasten my gaze upon the play and sport (*lila*) of Radhasoami and that in a concentrated way, and become mature (youthful, fully developed and enriched) in the palace (abode) of Radhasoami. I can only describe the resplendence and splendour of Radhasoami as peculiar (unusual, distinct from others, non-pareil and unmatched), so that I keep on standing spellbound in front of him. Radhasoami is majestically occupying His throne; and He has burnt all my vices and negativities (like pride, wrath, envy, lust, gluttony, avarice, sloth, attachments or *moh*, hatred and revengefulness).

Radhasoami is extending his charity (*daya*) to the *jivas*; and Radhasoami has become my lovely hubby (*piya*). Radhasoami has become exceedingly compassionate and by virtue of His charity, Yama and *Kaal* have died out (become extinct after gradual decline). Radhasoami has now made me immortal; He has bestowed upon me a place and position (*pada*) which cannot decay (non-decadent or *ajar*).

Ever and anon, I sing of the wonderful attributes (virtue or *guna*) of Radhasoami; Radhasoami has become my master and father (i.e. my creator and sustainer). Radhasoami has detached me from all and sundry; Radhasoami has smashed and ripped up (annulled, cancelled and annihilated) all the force (of my ego, pride and reliance on *Kaal* and Maya, mind and body).



### Discourse IV (8 Hymns)

THE MAJESTY AND SIGNIFICANCE OF THE GLIMPSES OF THE  
PERENNIAL PERSON, THE PERFECT DEITY RADHASOAMI  
AND THE NARRATION OF THE BLISSFUL STATE  
OF LOVE AND BEATITUDE INDUCED BY  
ATTAINMENT TO HIS GLIMPSES

#### Hymn 1 (11 Verses)

*Deo ri sakhee mohi umang badhaayee ...*

**1-5.** O friend! Give me hearty congratulations, for now bliss is full in my heart to the brim, to the point of breaking open. Every moment I look at Radhasoami and become enraptured; I am unable to describe His enthralling mien. I have properly arranged the *aarti* material in the *thaal* (round plate with edges curved); and I am singing paean unto Him, expressing my joy, praise and love.

My surrender to His feet and the urge to seek His sanctuary and devotion has become intense so that my mind is now overshadowed by a great deal of bliss and beatitude. What shall I say about this auspicious and pleasant hour, when my swan-like *surat* (purified spirit, *hamsini* or female *hamsa*) has become captivated and charmed (*lubhaayee*). (For *hamsas*, see Maharaj Saheb's *Discourses on Radhasoami Faith*, op.cit., Article 88, p. 153.)

**6-11.** The guru in the form of Sound made me listen to the sound or melody of *Gagan* (*Trikuti*, the Sound of which is *OM*); at the same time, the current of ambrosia (water of life) is flowing down from the ultimate abode (Radhasoami *Dhaam* or Abode). In that current I bathed with every hair on my body and all my limbs drenched; O brother, how can I describe the state of my bliss and rapture?

I have been trying to beckon to it by winking as also by writing; it is only my fellow-disciples of the guru (guru *bhai*) who alone will be able to understand it. Radhasoami is affirming that His writ runs

*Discourse IV, Hymn 2*  
63

in all the four *loks* (*Pind*, *Und*, *Brahmand* and *Satt Desh*). When the harp sounded the name “*Sattnaam*”, the valiant *Kaal* fainted and became comatose. The Invisible, as also the Inaccessible *Purush*, both bestowed grace on me and showed me the glimpses of Radhasoami.

### Hymn 2 (15 Verses)

*Aaj badhawa Radhasoami gaaoon ...*

**1-5.** This day I sing the exultant song (*badhawa*) as an emblem of my gratitude to Radhasoami; I am intensifying my love for and dedication to the lotus feet of the guru. I am digesting the utmost joy and rapture that wraps my heart (*hiya*); I am firmly establishing the form of Radhasoami in my heart of hearts and consciousness. This day I am peculiarly (unusually) lucky: the glimpses of Radhasoami have nourished and tranquillised my (restless) mind.

The perfect *Satguru* has (graciously) embraced me and Radhasoami has showed me a peculiar, extraordinary and astonishing sport. Inside of me, the drum-like unstruck melody is resounding; the inner wondrous state of Radhasoami has become evident.

**6-10.** My sleeping destiny has now stirred up and roused to its depths; my (unsteady and capricious) mind became steady and stable by reciting Radhasoami Name. The rocklike door-flies of *arsh* (Elysian or *chidakash* or *chaitanya akash*) flung open, and I then caught the glimpses of Radhasoami *Purush*. To what length shall I go to speak of the radiance and splendour of Radhasoami?

I only fasten my gaze upon the form of Radhasoami in a concentrated way. Every moment I live with His glimpses as my mainstay; every instant I sing paeon (song or expression of joy and praise) for Radhasoami. My mind becomes exhilarated when I sing hosanna to Him; all my hopes and expectations are now fastened upon the feet of Radhasoami (for His grace, mercy and compassion).

**11-15.** As the fish rejoices while in water and cannot leave it, likewise I am joyous in His company and cannot manage to leave

64

*Discourse IV, Hymn 3*

his refuge and protection (*sharan*). I play, frolic and skip about happily in His company; Radhasoami has removed and dispelled all my delusions and misconceptions. Having depurated and purified me, He has wrapped me round His feet so that now I speak of His inaccessible dispensation (*gati*).

Gaiety and merriment have pervaded the entire environment and now I am singing exultant songs before Radhasoami. This is a peculiar and unusual joyous song of thanksgiving I have sung in His presence so that right, left and centre (on all sides, every direction, *ulat* and *palat*) I have succeeded in satisfying and pleasing Radhasoami.

### **Hymn 3 (17 Verses)**

*Aaj mere dhoom bhayee hai bharee ...*

**1-5.** This day, there is a great éclat and acclaim (*dhoom*) going on all around me. And why not? What shall I speak of the scintillating form of Radhasoami I have witnessed. The mind-current of *sushumana* (between *ida* and *pingla*) has now been set in motion, and it is time now to make the right preparations and perform the *arti* of Radhasoami (so that I may become *rut* or merge into Him).

My *surat* is now wholly saturated with the coloured water of my love for Him; Radhasoami has roused my faculty of discrimination and discernment (*nirat*) and with that I am listening to His call. Arriving at *Sunn* (the Sphere of Spirit), Sound (*shabd*) has become my mainstay (*aadhaar*); I now lay my forehead at the feet of Radhasoami. What shall I speak of the *arti* (joyous song of welcome) which I now sing and which is so peculiar and unusual – out of the ordinary? The resonance (*dhoom*) of Radhasoami sounds so appealing to me.

**6-10.** How can anyone reflect upon the inaccessible dispensation? Radhasoami has adopted astonishingly unique mores and wonts (*reet*). Abandoning the cage of body and getting rid of the castle of mind, I now ascend to the pinnacle (*ataari*, the highest point or level of spiritual success), where Radhasoami's throne is lying.

There I keep standing, day and night, at His beck and call, to attend to Him; and Radhasoami graciously gives me ambrosial drink to serve as my pabulum (spiritual food and nourishment or *ahaar*). As it is, my sleeping destiny is now roused in an unsurpassed manner; the resplendence and shine of Radhasoami has exceedingly grown. Who can gain access to such inner light? Radhasoami has given me an unsurpassed advantage (over others).

**11-17.** The resonance of Sounds reverberates all the time inside of me; as it is, Radhasoami has accepted me as His own. I have abandoned the *ida* artery (left) and have sought the *pingla* (right).<sup>157</sup> Having ascended to the top, I heard the resonance of Radhasoami. Reaching the *Sohang Purush* in the Rotating Cave I heard the sound of flute and from there I began to perceive the extraordinary and unusual dispensation of Radhasoami. By inflicting the dagger of the Name Radhasoami, *Kaal* (the force representing outwardness and downwardness, negativity) was vanquished and the karmas were ripped up (annulled and cancelled).

The *surat*, in the wise of a water-drawing woman carrying a pitcher on her head<sup>158</sup> went to the stream of *Sattlok* where Radhasoami fills in the pitcher to the brim. The female swan-like *surat* now becomes the darling of *hamsas*<sup>159</sup> (purified spirits), and she now drinks the ambrosial water of Radhasoami Name. I have indeed failed in my attempt to sing of the magnificence and glory of Radhasoami Name; in the Radhasoami Abode, I performed the *aarti* of Radhasoami.<sup>160</sup>

#### Hymn 4 (17 Verses)

*Juganiya chadhi gagan ke paar ...*

**1-5.** The *surat* seeking union or yoga with Radhasoami (*juganiya*) transcended *Gagan* (*Trikuti*) and listened to the transcendental commotion (*dhoom*) caused by the Sound “Radhasoami”. The devout *surat* (*lagania*) attaining to *Sunn* (*Dasam Dwar* or the “Tenth Gate”) became exhilarated and Radhasoami subdued and chastised the duplicitous (*dagania*) Maya.

The *surat* on the scent (with instinctive ability for finding out or detecting the right course – *sughania*) got the fragrant scent of the Malayiagir tree<sup>161</sup> and gained access to the essence of Radhasoami *Naam*. The clever and knowledgeable *surat* (*sujaniya*) perceived the current of Sound, and heard the song of *raga Malhaar* (one of the sons of *Megha raga*)<sup>162</sup> as though sung by Radhasoami. My *surat* has become a renunciant,<sup>163</sup> and the feet of Radhasoami have become my mainstay (main support or *adhaar*).

**6-10.** *Surat* (wedded to Radhasoami, His *suhagin* or wedded wife) moved on along the cord of Radhasoami, so that Radhasoami properly decorated the nuptial bed (mattress and coverings and all).<sup>164</sup> The *surat* reached the abode of her darling husband (Radhasoami), in accordance with the wave or current of His Will and discretion and offered herself to Him, surrendering all her strength and force unto Him.

Having reached there, the *surat* watched the mystery of His sport and play by washing again and again His feet. There she went and peeped across the concerned aperture and caught the glimpses of Radhasoami's beatific form (displaying celestial happiness). When her visual current reversed, in order to render obeisance (*juhaar*), she touched the feet of Radhasoami removing all pride and "I-ness" (*ahamkar*).

**11-17.** Radhasoami cast His eye in such a manner (i.e. so cast His spell) that all my vicious proclivities and evil traits (*vikaar*) vanished. As it is, all my hankerings and yearnings for this fleshly realm were driven out and all my doubts and misgivings were dispelled. By His dextrous device (*jukti*) He flourished and struck my mind with his stout sword slaying and vanquishing it. Radhasoami so adroitly shot the arrow that the deeress (Maya) took to its heels running off the forest (field).

What shall I say about the wondrous scenario which I witnessed? In a word, Radhasoami showed a peculiar rose-garden (*gulzaar*). Roses of Sound bloomed here and there, on this side and on the other side (*vaar* and *paar*), and I am so deeply in love with Radhasoami. The roaring sound of the unstruck melody (*anhad*

*shabd*) is rising in an unprecedented manner and non-stop; Radhasoami has brought my *surat* in accord with the current that flows towards Him (*su* = Soami + *dhara* = current, i.e. the current that flows towards Soami).

### Hymn 5 (8 Verses)

*Radhasoami ka daras main aaj karungi ...*

**1-5.** This day I will catch the glimpses of Radhasoami, so that every moment and every fraction of a second I will abide in the sphere transcending that of *Kaal* and Maya (*paar*). With great care and dexterity I will save myself from the trap of this fleshly, perishable and fluctuating realm (*jagat*);<sup>165</sup> I will beat up both *Kaal* and karma (mind, ego and its offspring, karma).

I will lift my *surat* and elevate it to the heavenly sphere and I will saunter around the sphere of *Gagan* (*Trikuti*). I will hear the flamboyant roar of Sound which is going on incessantly; I will drink the ambrosial water of the Sound of the Inaccessible Sphere (*Agam Lok*). Becoming (spiritually) strong and stout, I will firmly grasp the feet of the guru, and along the middle (*sushumana*) artery I will enjoy bliss and beatitude.

**6-8.** Thereafter I will, with great ease and without any interruption, penetrate into the Crooked Tunnel (*Bunknaal*); and making it to the Sphere of Three Prominences (*Trikuti*), I will firmly grip and clasp the Sound of *AUM* or *Aung* or *OM*.<sup>166</sup> I will then make it to *Sunn* and thence to *Mahasunn* and will then abide in the Rotating Cave (*Bhanwar Gupha*) whence I will go on to *Sattlok*. Thereafter I will recite (experience) the Sound of the Invisible and the Inaccessible Spheres and will eventually touch the feet of Radhasoami.

### Hymn 6 (8 Verses)

*Dekhat rahi ri daras guru poorey ...*

**1-5.** I am getting the full view of the perfect guru and I am tasting

the effervescent sherbet of love touching the roots of my spirit. The splendour of *Satguru* beggars description; inside of me, the drum-like unstruck melody is resonating. The drop (i.e. the *surat*) abandoning the inconsequential corporeal realm soared high and reached the ocean of true light or imperishable resplendence (*Sattlok* whence it had descended as a drop).

Listening to the thunder of *Gagan* or *Trikuti*, the burning sensation caused by unfulfilled love (*virah*) was stirred, so that my cowardly mind (which always shrank from and avoided danger, pain and difficulty involved in spiritual discipline) became activated, valiant and heroic. I have entrenched the lotus feet of the Guru in my heart of hearts, so that *tamogun*<sup>167</sup> (darkness, inertia and sloth, apathy, ignorance, confusion, bewilderment, passivity and indifference) becomes pulverised (crushed by grinding).

**6-8.** The guru has now cast his kindly eye on me so that it has ripped up (nullified and cancelled) the wheel of time (the wheel of time and space of outwardness and downwardness). My *surat* then penetrated into the headspring of the ocean of spirit (*Sunn* – Sphere of Spirit) and acquired the quality of balance and equipoise (*sama*); at the *Mansarovar* (Lake of Universal Mind) it sights the houri.<sup>168</sup> Lifting the *surat*, I repaired to *Sattnaam* (i.e. *Sattlok*), and thence on to the holy feet of Radhasoami.

### Hymn 7 (11 Verses)

*Guru ke daras par main balihaari ...*

**1-5.** When I caught the (fascinating) glimpses of the guru, I lost all my consciousness (*balihaari*);<sup>169</sup> the feet of the guru are the mainstay of my life (*praan*). The discourses of the guru add to the decor of my heart (i.e. my heart becomes more lively, vivacious and attractive by adding the ornament or colour of guru's discourses); I preserve the image of the guru's form in my heart day and night.

O my dear Comrade! Keep to the company of the guru every moment and by gazing into His eyes (i.e. by looking long and fixedly into his eyes in wonder and admiration) wear the colours of the

guru (i.e. get close and attach yourself to him). Fasten your *surat* (with full concentration) upon the abode of the guru; ascend to the sixth ganglion (*neel shikhar*) and look fixedly at the bluish current of *Kaal* (*Trikuti* – the abode of Brahman or *Kaal*), where you'll perceive the luminance of the white radiant sun and hear the unstruck melody of *Toor* (drum).

**6-11.** (Reaching the Rotating Cave via *Sunn*) you will hear the scintillating melody of flute and, making it to *Sattlok* you will listen to the sonorous sound of harp (*been*), yielding astonishingly refreshing beverage (*rasa*) and great joy (*sukh bhari*). It is only the rare of the rarest saints who has come out into the open with this secret; go and take to his sanctuary (*sharan*).

Develop and activate that love and longing for the *Satguru* as the fish has for the current of water and as the red-legged partridge (*chakor*) has for the moon, at which it looks fixedly; develop that trust in him which would illuminate and light up your inner self. But then none of this can be attained without the required luck without which one remains helpless; and yet this luck can be possible only with the grace of the guru. In short, Radhasoami has spelt out the sum and substance of this spiritual technique; as it is, develop love for his feet.

### Hymn 8 (14 Verses)

*Guru ka daras tu dekh ri ...*

**1-5.** O friend! Catch the glimpses of the guru by occupying your seat at the third *til* (situated midway between the two eyes, three-quarters to one inch from the root of the nose inwards – the seat of the spirit). Burning all the persisting longings and yearnings (for objects of fleshly pleasures) meet the guru and prick up your ears to the melody of the guru's discourses.

Illuminate the internal sun inside of you (i.e. open your third eye) so that you may look at the extremely attractive form of the guru. This will make the lotus-like form of the guru blossom and then you'll take to it as the black bee falls for the lotus. O Friend!



The hearts of those who failed to gain access to the transcendental knowledge from the guru remain wrapped up in darkness.

**6-10.** Those who fail to gain access to the *Satguru* keep to delusion and remain ensnared in the trap of this phenomenal realm (*bhau-jaar*). As for me, I have found the *Satguru* (of the time) and I sacrifice myself to him. I keep my gaze fastened upon him as the red-legged partridge enamoured of the moon, keeps on gazing at the moon fixedly, in wonder and admiration.

The *Satguru* is at one with the form of Sound and as it is, he abides in the middle of the *arsh* (the highest spiritual sphere). O Seeker! You too are at one with the *surat* (which is a drop from the ocean of Radhasoami *Dayal*) and therefore abide in tandem with the guru (any arrangement of two things or persons in which one is placed behind the other).

**11-14.** The form of the guru is in the eye; concentrate on the eye and open it. Then in the form of Sound, the guru abides in the (internal) ear; prick it up and listen to the call (unstruck sound) of *Gagan* (*Trikuti*) attentively. Radhasoami, so to say, has revealed the mystique of this path (*Surat-Shabd-Yoga*). Those who are favoured by luck and accept his advice and adhere to that path, will get across the ocean of this phenomenal and noumenal realm to the other side (into *Satt Desh*).

## Discourse V (5 Hymns)

DESCRIPTION OF THE SECRET OF THE PATH AND OF THE  
SPLENDOUR OF *SATTLOK* AND OF THE MAJESTY AND

MAGNIFICENCE OF THE REAL SPIRITUAL FORM

AND ABODE OF THE PERENNIAL AND

PERFECT PERSON *RADHASOAMI*

### Hymn 1 (25 Verses)

*Aarat gaavey sevak tera ...*

**1-5.** O Lord! This attendant (disciple) of yours sings the hymn of your *aarti* (adulating and adoring you so that he may become absorbed unto you); his attention is haunted (obsessed and worried) by doubts and delusions. O Lord! Be so kind to me now that the roots of all doubts are extirpated lock, stock and barrel.

With doubts purged, my attention (*chitt*) is now fully occupied by and concentrated at the unstruck melody (*anhad shabd*) and is now putting up at the Tenth Gate (*Sunn*, the Sphere of Spirit). Beyond this is the vast plain of *Mahasunn*; if you so will, O Lord, my *surat* will move forward to it. Beyond that is the aperture (literally, window) of the Rotating Cave where the sound of *Sohang* resounds incessantly.

**6-10.** Reaching there, I will be enthralled and will enjoy bliss; thence, I will lift my *surat* beyond and will rest with *Sattnaam*, the sound of *Satt Desh*; this is, as the saints have said, the fourth *lok* (beyond *Pind*, *Und* and *Brahmand*). The radiance and luminescence of the *hamsas* (purified spirits) there beggars description, for everyone of them has the brilliant aspect (*chhabhi*) with the shine of sixteen suns and moons. And what shall I speak of the astonishing form of the *Satt Purush* except saying that each and every hair of His is more lustrous than crores of suns and moons! The resplendence and lumin-

ousness of every islet in which every *hamsa* abides there separately is peculiar and unusual, with a unique embellishment.

72  
Hymn 1

Discourse V,

**11-15.** In those islands, the lakes of ambrosia are full to the brim and the *hamsas* there have the glimpses of *Satt Purush* for their nourishment (substance that nourishes; food, nutrient, pabulum). There every time, there is a new sport (*lila*); how shall I speak of the majesty and grandeur thereof? Beyond that, the *Alakh* (Invisible) sphere has been carved out, and there the *surat* goes, abandoning the non-Self<sup>170</sup> (“I-ness” or ego or *aapaa*).

How shall I admire the splendour and lustre of *Alakh Purush*? Billions and trillions of moons and suns feel humble and humiliated and are put to shame for they are all surpassed by the glory of *Alakh Purush* and feel disgraced. The *surat* acquires such a brilliant form there that crores of suns cannot do justice to its mien and beautiful aspect (*chhabhi*).

**16-20.** Then the *surat* steps forward and goes to perceive the *Agam Lok* (the Inaccessible Sphere). The sheen and lustre (*shobha*) of the Inaccessible *Purush* is peculiar, wholly distinct, for His brilliance and shine excels the light of trillions of suns? Beyond that is the Nameless Person (*Purush Anami*), who is called as indescribable and Infinite (*akeh* and *apaar*). None can go there save the saints, who have termed it their own, original, eternal abode. O Lord (Soami)! I adore and adulate you, for you have revealed to me the mystery which is more than the most.

**21-25.** O Lord! Tell me as to how shall I reach there and fill my mind with zest, enthusiasm, courage and drive (*umang*). The Lord (my guru) has revealed to me the path of *Surat-Shabd-Yoga*; without his grace and charity (*daya*), none can tread it and make it to His abode.

O seeker! Don’t entertain any doubt and misgivings about the success of this path; gradually and slowly the *surat* will gain admittance into the Real Abode. Keep on your quest for the Sound (*shabd*), day and night without interruption; and go on with the practice of recitation of Soami (Radhasoami). Now, I have done with the

*aarti* of Radhasoami to perfection so that through it I have fully expounded to you the basis of the *Sant Mat*.

Discourse V, Hymn 2  
73

### Hymn 2 (37 Verses)

*Aaj aarti ek kahoon bhaari ...*

**1-8.** I am performing a very significant *aarti* (hymn of adulation and adoration) today; I am making the recitation of the Name Radhasoami as the mainstay of my life and spiritual pursuits. Converting the third *til* as the *thaali* (plate with curved edges) and the flame of *Jyoti* as the wick, I appear face to face with the *Satguru*, full of love and longing. I entrench the image of his matchless form (*roop anoop*) in my heart of hearts, and I catch his glimpses in the real sense of the term (*nij kar*). If I am *chakvi* (female bird), my *Satguru* is the *chakva*; (throughout the day, i.e. when we are in a state of transcendental knowledge, we live together, but) as soon the night (ignorance) intervenes, we become separated or disjointed.<sup>171</sup>

I am an ignoramus and so became a victim to nescience (the night of *avidya*) and remained on this side (*vaar*, i.e. towards body and mind that cause *avidya* or nescience) and failed to persevere in a state of grace and steadiness (*dhaar*). My *Satguru*, on the other hand, went to settle down on the other side (*paar*, i.e. on the other bank); how shall I meet him, for I fail to discern the Way. In separation from my hubby (*Satguru*) I am writhing and squirming; how can I be united with Him? In sheer desperation and despair I cried from the heart and then, of course, my Lord (Soami, my *Satguru*) succoured me (rescued me from distress and pangs of separation).

**9-18.** I passed the night (of nescience and separation from my Lord, the *Satguru*) and the day broke and light grew after the night. Inside of me, the sun (of knowledge) rose on this side of my eyes (that opens towards the sensual world); I was lying hollow and shallow (devoid of all spiritualism). The guru took me to the other side (that is he turned my eyes inward; opened my third eye) and enabled me to listen to the Word in the *Pothi*<sup>172</sup> or the unstruck melody, the heavenly Words (*po + thi* = across + space and time).

I lifted the curtain and removed the screen (*paat*); I constructed a stately screen path inside of me (in order to see the Reality). My *sur-at* was attracted towards the sound and began one with it as the iron is attracted by the magnet and becomes attached to it. The *su-*

74  
Hymn 2

Discourse V,

*rat* sighted the door and peeped into it, and then pierced the third *til* which is like the eye of the needle. As I diffused through it, and saw through the scenario within, I became dumbfounded; how can I talk about that which is inaccessible?

This is known either to the *Satguru* who is insightful (*antaryami* – one who can perceive clearly and deeply everything that is inner) or to one of his confidants. I then slid (moved smoothly in continual contact with it) into the middle of the white zone across the bluish range (i.e. crossing the spheres of *Kaal* and *Maya* I entered the zone of spirit) and heard the Word and the Sounds of bell and conch shell on both sides (left and right). I saw the suns and the moons and beheld the stars and the heaven along the middle current (*sushumana* artery). Beyond it (i.e. the *Sahasdal Kanwal*) I penetrated into the Crooked Tunnel where the well-informed *Kaal* has laid his well-thought out trap (all around).

**19-31.** Thereafter I entered the door of the Region of Three Prominences (*Trikuti*), where I witnessed the red sun and heard the sound of *Aumkara*. I went to the Tenth Palace (*Dasam Dwar* or *Sunn*, the Sphere of Spirit) and along with *hamsas* (purified spirits) I bathed in the celebrated Mind Lake (*Mansarovar*) where I shed and cast off my (causal) body. That sphere of *Sunn* appeared everywhere glistening white because of the light of full moon which I perceived in all the four directions (*chowk*).

At the back of *Sunn* (*pashchim*), I climbed up the vast expanse of *Mahasunn*. Entering into the recess of the Rotating Cave (*Bhanwar Gupha*) I opened up that aperture or niche and heard the resonant call (Sound) of flute crossing the courtyard, I got into *Sattlok* where the *Satt Purush* speaks of His mysteries through the sound of harp (*been*). Every hair of His looks like billions and trillions of suns whence innumerable moons sprout and grow. Getting the permission of the *Satt Purush* I arrived at the Invisible Sphere (*Alakh Lok*) where millions, billions and trillions of moons and suns are put to

shame (for all their lustre is surpassed by Him); such is the sheen (*shobha*) which I witnessed there.

With His permission I moved forward and went to see the Inaccessible Lord (*Agam Purush*). What shall I say about the light and

*Discourse V, Hymn 3*  
75

lustre of the tremendous expanse of the Inaccessible Sphere except to say that it excels the light and radiance of trillions of suns and moons. From there, I went further on, reposing my *surat* and *nirat*<sup>173</sup> in the Eternal Abode, which is the abode of Radhasoami, which Name I repeat again and again.

*Sortha*: a two line complete strain

**32.** How shall I speak of the majesty and grandeur of that abode; innumerable, trillions of moons and suns are hanging from every turret and tower (*kangoore*) of that ornamented palace.

**33-37.** In all the palaces there, innumerable gems and jewels are studded; how shall I deal with the sheen of them all? Trillions and trillions of suns and moons are dazzling round about the throne (of Radhasoami) which I beheld. The splendour and lustre of the form which Radhasoami has assumed is infinite and ineffable. There are no appropriate similes, metaphors, examples and allusions that can be employed on this behalf. All calculations and countings stand exhausted. This *aarti* hymn excels all others; I can't dwell on it any more for it is the first and the foremost and primary.

### **Hymn 3 (25 Verses)**

*Nagarya jhaank rahi main nyari ...*

**1-5.** Now, that the guru has handed over to me the key to the celestial city (Kingdom of the Lord), I am peeping into the unique city (realm of the Pure Spirit). I heard the resonance of the unstruck melody (*anhad dhun*) and I have perceived the form, the beauty and grace of which is extraordinarily marvellous (*adbhut*).

What shall I say about the profound and profuse grace of the guru, which has made me the darling (*dulari*) of the feet of

RadhaSoami? Having abandoned the alien land (of Maya and *manas*, matter and mind) I have come here and settled down in the palatial abode of Radhasoami. O my brother! He has revealed to me this mystery; how can I adulate him enough and sing of His might and main?

76  
Hymn 3

Discourse V,

**6-10.** I am now firmly ensconced in the sanctuary of Radhasoami which I have, by His grace, now obtained; if I were to adulate Him, it would be like little tin gods on wheels.<sup>174</sup> My (sleeping) destiny is roused for the unstruck melody is now agreeable to me, and I am the recipient of the sweet beverage of Name which I practise with fervour. My *surat* has now become depurated since I gained access to the middle artery, *sushumana*; I treaded the Middle Path and launched my ascent to the heavenly spheres.

I turned both of my eyes (inward), and as I joined the sight currents together on the point of junction of *sushumana* I perceived the flame (*Jyoti* of *Niranjan*), and penetrated deep into the middle of the One Thousand-Petalled Lotus. Having abandoned the bluish current of *Kaal*, I witnessed the white lustrous form; climbing up the Crooked Tunnel, I reached and took rest in *Trikuti*.

**11-15.** I listened to the sound of *Aumkara* and enjoyed hearing the thunder of cloud, with the sun dazzling red and radiant. Reaching *Sunn* I immersed in *Mansarovar* (which is directly below the seat of *Akshar Purush*, almost immune from dissolution; became spiritually purified by immersion in this reservoir of spirituality); I listened to the melody of *Rarang* and the sound of the fiddle (*kinguri*).

I was now transmuted into a *hamsa* (purified spirit), and took to the path ahead. On my way up I passed through the vast expanse of *Mahasunn* where my *surat* acquired a decor (a peculiar style or scheme of interior decoration and furnishing). There I heard the echo (*dhamak*) of the sound of *Bhanwar Gupha* (Rotating Cave) to which I soon repaired. In that sphere, I heard the sound of flute along with the unstruck melody of *Sohang*. Thence I swiftly ascended to *Satt Desh* where I noticed the peculiar, unusual, unique and extraordinary form of *Satt Purush* – the deity of *Sattlok*.

**16-20.** I greatly rejoiced (*rihhaayee*) on listening to the fascinating sound of harp, and I became a recipient of the grace and generosity so profuse that it beggars description. Thereafter the guru made me view the Invisible (*Alakh*) and lifted the screen from the face of the Inaccessible (*Agam*) into which I gained admittance.

*Discourse V, Hymn 4*  
77

Thence I could catch the glimpses of Radhasoami abode to which I repaired and He wrapped me up under the wings of His protection. There I set out an extraordinary and unusual (*adbhut*) *aarti*; there the Radhasoami bungalow<sup>175</sup> (abode) presented an astonishingly fascinating look. There I was seated and saw the (attractive and captivating) mien of Radhasoami which diffused and intensified my zest, enthusiasm and love.

**21-25.** All my companions (female *hamsas*) joined in complimenting me on my good luck to have received His grace so profusely; this day my life's mission has been fully accomplished, O comrade! At this culmination, both Brahman (Universal Mind) and Maya (matter) were put to shame (at their discomfiture on their failure to obstruct this culmination); both *Kaal* (that is *aham* or hubris) and karma (the offspring of *aham*) were beaten black and blue and fainted.

At the end of it all, both dianoetic and discursive knowledge as well as yogic exercises reached the end of their tether and became exhausted, only to fall back on repentance at their inane pursuit; what shall I say except to affirm that none could gain access to the core (of this true spiritualism or *paramartha*). This precisely is the core of *Sant Mat* – viz. the path of *Surat-Shabd-Yoga*. Even the Vedas cannot gain access to the loftiness and exaltedness of the saints; only Radhasoami now has revealed this dispensation and status (*gati*) of the saints.

#### **Hymn 4 (28 Verses)**

*Guru mataa anokha darsaa ...*

**1-5.** I have found and seen the guru *mat*<sup>176</sup> (or *Sant Mat* or Radhasoami *mat*) as unique and extraordinary, for it brings the mind and *surat* in close contact with the unstruck melody. I witnessed the wonderful divine sport inside of me so that my *surat* is now function-



ing as the heavenly water-drawer. I have drunk the ambrosial beverage to the full so that my body and mind have cooled down (become calm, composed, cool and unruffled).

78  
Hymn 4

Discourse V,

The thieves and burglars (like lust, wrath, avarice, delusion and hubris) have abandoned thievery and burglary; their habitat (in the mind and heart) has caught fire and has been reduced to ashes. The honest rich (*sahukaars*, i.e. supernatural virtues like faith, hope and charity, and the cardinal virtues like patience, forgiveness, contentment, self-control, sense of discrimination, prudence, justice, fortitude and temperance) have woken up, and are ever watchful (against the operations of the vicious forces generated by *Kaal* and *Maya*) so that my love for *shabd* is augmented.

**6-10.** Singing hosanna to the guru, my mind is delighted and by constant devotion to *shabd* (as revealed by the perfect master), my mind has been elevated to the ethereal regions (*adhaar*). The lustre of the flame has become luminescent (*jagmag*) and inside of me, the lotus-bed has bloomed and blossomed. The window (opening) to the entrance of the *Sunn* region (i.e. the aperture known as the sixth ganglion) is ajar, and in the middle artery (*sushumana*) the sound is resonating all the time.

I then climbed up to the Crooked Tunnel (*Bunknaal*), and opened the door through which I made it to *Trikuti* so that my spirit become invaluable (*amoli*). In the wise of a betel leaf seller (*tamoli*),<sup>177</sup> who selects the right betel leaf and discards the wrong one by rolling the band of betel leaves left and right, the *surat* discards the sound from the left and picks up that from the right.

**11-15.** How shall I sing of the greatness and grandeur and the spiritual significance of the abode of the guru (in *Trikuti*), except to say that every moment I am intensifying my spiritual zest and urge (*umang*). Gods, men and anchorites (*munis*) are unaware of the dispensation and discretion (*gati* of the guru); this is a peculiar, surprising and ineffable fable (*acharaj*, *akath kahaani*). I (i.e. my *surat*) got into *Sunn* (the Sphere of Spirit) and became one with the Sound (of *Rarankar*) and then I discerned the marvellously mellifluous sound of fiddle (*kinguri*). Thence I moved forward to the post (station) of *Ma-hasunn*. By the grace of the guru what I witnessed there was

astounding and astonishing. Then I linked the cord (of my *surat*) with the Rotating Cave and my *surat* joined up with the Sound of *Sohang*.

*Discourse V, Hymn 5*

79

**16-20.** Reaching *Sattlok*, I discovered that it was the true abode of *Satguru*; what shall I say about His dispensation and discretion (*gati-mati*). I beheld there innumerable rows after rows of moons and suns and then proceeded forward. I sighted the Invisible and the Inaccessible Spheres and thereafter I got the clues and signs of Radhasoami, my ultimate target. I gained access to this marvellous and perennial abode whose mystery nobody could speak of earlier. Neither the Vedas nor other Books could speak of it; neither the yogis nor men of dianoetic or noumenal knowledge could approach it.

**21-28.** By His grace I got access to this invaluable treasure the mystery of which only the rare of the rarest saints has spoken. O my Compassionate and Perennial, Eternal Lord Radhasoami! You have redeemed me and exalted me to the top and fulfilled me (*nihaala*). I perform His *aarti* (i.e. get merged unto Him) and I submit and offer my body and mind as my offering at His feet. All the time I *cri de coeur* to Him for His compassion and grace ever to remain clung to His inaccessible and unfathomable path (of *Surat-Shabd-Yoga*).

The sun of my luck has risen so that I have become dedicated to the feet of Radhasoami. All the taste and savour for the food of this fleshly world has become bland and uninteresting (*pheeka*) and unpalatable, for now I have picked up the Name Radhasoami which I ever recite. My dispensation (*gati*) and my ways and mores have gone topsy-turvy and from this state my guru has sorted out my *surat* and put it in a straight alignment with the ultimate Abode. My spiritual mission is now fully accomplished and (as I got rid of the mind and matter, money and family and all) I became the dust of Radhasoami's feet.<sup>178</sup>

### Hymn 5 (25 Verses)

*Sukh samooh antar ghat payaa ...*

**1-5.** A heap of happiness has gathered together inside of me, so that I have decorated and suitably arranged the wherewithal of perform-

ing *aarti*. A great bliss has got into my heart and my attention is fastened on the feet of the guru. Having caught the sight (*darshan*)

80

Hymn 5

Discourse V,

of the guru, I sang of his magnificence and majesty (*mahima*), and focused his matchless mien in my eyes (i.e. I concentrated on his splendid countenance).

I made the sun of love grow in my own mind-sky<sup>179</sup> (*nij-gagan*). I dispersed and drove far away the shroud of darkly delusions and illusions. My (sleeping) destiny is now roused and I gained access to the unstruck melody and inside of me I got into the middle (i.e. the *sushumana* artery) and like a pilgrim I went across the river of sin.<sup>180</sup>

**6-10.** I turned the direction of the pupil of the eye (*til*) towards the One Thousand-Petalled Lotus; abandoning the company of the corporeal mind, I accompanied the *surat* inward and upward. There in the *Sahasdal Kanwal*, I perceived the form of *Jyoti-Niranjana* (flame of the Spotless or *Ishwar* or *Hari* – the deity of *Sahasdal Kanwal*). Here there is the enjoyment of positive bliss which is ineffable.

I listened to the sounds of bell and conch-shell and witnessed the moon, the sun and the stars. Then I opened ajar the gate of the Crooked Tunnel, and ascending to *Trikuti* I heard the unstruck sound revealed by the guru, namely *AUM*.<sup>181</sup> Here I saw the sphere (*mandal*) of the sun and the fountainhead from which sprang the Vedas; I discerned part of the syllable *OM* which is the root of this creation as launched by the Trinity of Vishnu (*A*), Shiva (*U*), and Brahma (*M*).

**11-15.** Then I mounted to the top of *Sunn* (Sphere of Spirit) where the stirring sound of *Rarang* is resonant; this rendered Maya (matter) and *Kaal* (mind) somnolent (inert, drowsy and lethargic). There the white full moon blooms like a flower and there I drank the ambrosia of the mental lake (*Mansarovar*, the focus or reservoir of spirituality which is directly below the seat of *Akshar Purush* himself).

I developed intimacy (*milaap*) with the *hamsas* (purified spirits) and witnessed the éclat of tumult and uproar caused by the sounds of fiddle and *sarangi* (a stringed instrument of India played with a bow). Thereafter I experienced the secret sounds of *Mahasunn* and managed to have the *Mahakaal* (overgrown negativity) deprived of

his force and strength. In the Rotating Cave I witnessed the ambrosial showers and experienced the scintillating and animated sound of flute and *Sohang*.

**16-20.** The *surat* then soared to *Sattlok* where its deity, *Satt Purush*, summoned me in a loud voice; I repaired to *Sachch Khand* where I occupied my throne, laid out there for me. By His grace, the *Satt Purush* arranged to bestow upon me a telescope,<sup>182</sup> and made me perceive (*parkhaya*) the sheen and splendour of the form of the *Alakh* (the Invisible Sphere).

After this, the deity of the Inaccessible Sphere, *Agam Purush*, percolated the drops of ambrosia and unfolded and unwrapped the mystery of Radhasoami. Then was affirmed as the abode of *bhakti* or devotion; here I performed the *aarti* of Radhasoami and ingratiated myself with Radhasoami, with the result that my immense pain and affliction was driven out far away and by sipping the beverage of Sound I was so charmed that I became one with it (*rasaya*).

**21-25.** The deeds of my innumerable births were exhausted and destroyed so that the debt of *Kaal* was fully redeemed. I bowed my forehead and rendered obeisance at the feet of Radhasoami and ensconced and cherished His form in my heart. Abandoning vices and evil proclivities, I brought round and persuaded my mind to act according to higher reason so that it firmly grasped the Name and drove away lust (*kama*).

Patience and piety and forgiveness (*sheel* + *kshama*) were set in firmly and made my bird-like mind soar up high to the celestial spheres (*adhar*). The *bhringi* (bee-)like guru roused and stirred the worm-like mind of mine and by constant hammering and correction transmuted it. I am now intertwined with the feet of Radhasoami.

**Discourse VI (22 Hymns)****DOXOLOGY (AARTI) AT THE LOTUS-LIKE FEET OF THE  
PERENNIAL AND PERFECT LORD RADHASOAMI**

**1-3.** I am now singing the song of doxology for the *Satguru*, and recite it like aria with great gusto (*kath kath aarat bahut sunaaoon*). In what follows, I have composed the aria (*aarti*) and made it up in diverse forms and ways. Radhasoami is now articulating it and *satsangis* should prick up their ears to it (listen attentively and with interest).

**Hymn 1 (17 Three-line Verses)**

**1.** O Radha (current of *surat* issuing forth from Soami, the head-spring of *shabd* or sound)! Your dispensation is of an exceedingly lofty order. O Soami! Your abode is infinite and unbounded. Both joined together, Radhasoami made me sit in His lap (i.e. Radhasoami, the Supreme Lord took me in His favour).

**2.** The moment I firmly grasped the feet of Radhasoami my *surat* took to the sanctuary and refuge of Radhasoami, and I became the apple of the eye of Radhasoami.

**3.** Internally and secretly, Radha spelt out charity and compassion on me; externally and manifestly, Soami lifted me from the pressures (of *Kaal* and *Maya*); both joined together, Radhasoami decorated, embellished and improved me.

**4.** Radha (the current of *Adi Surat*, i.e. *Satguru*) made me recite the Great Name every moment; Soami (i.e. the *Adi Shabd* with whom Radha is in constant communion) showed me the image (*roop*) of the

Lord in each and every mole; both Radha and Soami made me His own.

*Discourse VI, Hymn 1*  
83

5. How shall I praise the virtue (excellence) of Radha? And the might and main of Soami is ineffable and infinite; as it is, Radhasoami has now turned my inclinations towards *Satt Desh* (*sudhaari*)<sup>183</sup> giving me a new form (reforming me).

6. The sight of Radha is exceedingly difficult to catch (*kathin gehra*); the utterances of Soami make me infatuated, fascinated and charmed. This time (i.e. during this birth) Radhasoami has liberated me.

7. By dint of Radha (*Radha-bal*) my mind has lost the battle (against the force of *surat*); by dint of Soami (*Soami-bal*) I have ascended to the heavenly spheres; Radhasoami has shown me profuse and profound grace (*mehar karaari*).

8. I sing the *aarti* (aria) of Radha with great zest and decor (style, *singaar*), and I perform doxology in the company of Soami; as it is, Radhasoami, I am thinking of performing the *aarti da capo* (from the beginning).

9. Radha's feet are enthroned in my heart; the feet of Soami I preserve in my heart, which I keep on washing down; as it is, in the feet of Radhasoami. I have found my mainstay.

10. Radha has cast the kindly eye on me; Soami has showered a unique grace on me; as it is, Radhasoami has done me a profound favour, a great good (*upkaar*).

11. I have put a (*haar*) garland<sup>184</sup> round the neck of Radha; I have place a coolant *tilak*<sup>185</sup> (on His forehead); as it is, I have offered my prayers to Radhasoami.

12. I place viands (*bhog* or my "I-ness", strength and egoism) before Radha; and I fill up the big *thaal* (plate with edges curved) with

delicacies (my soul or *surat* itself) and offer it to Soami; Radhasoami has condescended to accept both (and so I became blessed).

84  
2

Discourse VI, Hymn

13. Radha has put on the immortal cover (*chir*)<sup>186</sup> and Soami has taken to undecaying apparel (*vastra*); the sheen and shine (*shobha*) of Radhasoami is inaccessible and infinite.

14. I have now performed and sung the aria of Radha with great gusto; Soami is now exceedingly jubilant from the core of his heart; as it is, I lie in prostration at the feet of Radhasoami.

15. Radha has bestowed upon me grace and charity (*prasad* or *daya*); Soami has showered a peculiar and unusual kindness on me; I now lose all my strength and ego and proffer them to Radhasoami (i.e. I now become utterly humble and dependent on His mercy).

16. At the very outset, I sing the doxology of Radha – the current of *Adi Surat* which means the *Satguru*; thereafter I sing with gusto the aria of Soami; as it is, I now performed the *aarti* of Radhasoami *da capo* (from beginning to end).

17. Radha has gifted to me his own abode (Radhasoami *Dhaam*); Soami has taken me under the protection of His feet; both Radha and Soami, i.e. Radhasoami, has enabled me to sail across (the tumultuous ocean of mind and matter).

## Hymn 2 (22 Verses)

*Radhasoami mere sindh gambheer ...*

1-5. My tutelary deity Radhasoami is a deep ocean (of love, bliss and knowledge); none can fathom its depth, O Brother! This ocean is full of the stores of jewels where there are priceless rubies symbolising hidden mysteries. In the ocean, the fish-like *surat* keeps on sporting, and all the afflictions and black activities of *Kaal* turn palid. Inside of me, the current of love copiously flows; it is only a close associate who can drink this quintessential beverage (experi-

ence this love and this bliss). The lovely *surat* reverts towards the third *til* (sixth ganglion) and there it witnesses the radiant flame ( *jyoti*).

*Discourse VI, Hymn 2*  
85

**6-10.** Then I opened the aperture of *Sahasdal Kanwal* and penetrated into it; crossing the Crooked Tunnel, nescience (*avidya*) became twisted, disjointed and spasmodic. The wheel of matter (Maya) was driven away and with great care I caught the glimpses of Brahman.<sup>187</sup> Then I experienced the resonance of *anhad* (unstruck melody) conveying the sense of the spiritual mystique; getting into *Sunn* (the Sphere of Spirit) the sound resonates animatedly.

I now make an offering of my body and mind to the guru; I go on singing paeon and songs of His virtue indefatigably. How shall I sing of the majesty and magnificence of the pole of the guru (*guru-pada*, i.e. the Region of Three Prominences or *Trikuti*); ever and anon I make an oblation of myself to Him.

**11-15.** I hid the form of the guru in my heart of hearts; and then inside of me I open the gate to the Lord. The guru carries me along with him, and shows me the form of *Satt Purush* in the sphere that is spaceless and timeless (*adhar*). He shows me the gardens of lotuses and makes me sport with the *hamsas* (purified spirits). That bliss is ineffable (too intense to be expressed in words and too sacred to be uttered); my *surat* is becoming saturated (*bheej rahi*) with the ambrosial water of the beauty of the countenance of *Satt Purush*. The ambrosial rain is continually falling; and the current of nectar is percolating every moment.

**16-22.** The mind is diving and plunging headlong (into that ocean of love and bliss); the *surat* becomes roused and stirred, and all the darkness (of nescience and ignorance) is dispelled and dispersed. It is only a rare noble spirit and a sincere devotee who loves this bliss, who can perceive this and comes close for sport. Hearing the discourses of the guru, I laugh expressing my mirth and merriment, bliss and beatitude, and I begin to abide at the feet of Radhasoami.

Every moment, I intensify and augment my love for Him, so that the guru's form begins to wear a new, wondrous look. I become oblivious of my sight as well as breath and I lose consciousness of my



body and mind. The form of the guru is becoming so agreeable and loveable that I become enamoured of it as the red-legged partridge is enamoured of the moon. Radhasoami has, in His will and

86  
3

Discourse VI, Hymn

discretion, put on such a form that I reduced myself to the level of the dust of His feet (i.e. I became so humble and dependent on Him as to lose my individuality and ego altogether).

### Hymn 3 (34 Verses)

*Aaj diwas sakhi mangal khaani ...*

**1-9.** O companion! This day is the mine of bliss and joy, in that I have resolved to perform the aria (*aarti*) of Radhasoami. I have converted my mind and body into a *thaal* (plate with edges curved) and I have made my pangs of separation from Radhasoami into a flame ( *jyoti*); I have prepared a wreath by intertwining and twisting together the *surat*, *nirat* and *birat*<sup>188</sup> to be offered as a garland (to the *Sat-guru*).

Soaring to the top of *Gagan (Trikuti)*, I sight a marvel, and then together with *hamsas* (purified spirits), I perceive (the vast expanse of) *Mahasunn*. Then I grasp firmly the feet of Radhasoami and sing the aria for the apple of my eye (Radhasoami). Every moment I perceive the lovely aspects of the countenance of Radhasoami; I offer my body and mind as oblation to Him who carries off all my woes and worries. Every moment I catch the glimpses of the glorious mien of my sweetheart; I surrender my body and mind to Him who drives away all the sorrows and sufferings of the heart.

How long shall I enumerate and dilate upon the cuts inflicted by the pangs of separation from my beloved Lord? What a pity that none can know and appreciate the agony (*saal*) of my heart (literally, “liver”). The fire of longing (for Radhasoami) has burnt my body and mind; such a surge of yearning arose in my heart that I put the entire phenomenal world to the fire of the burning torch (*looka*). Who except Radhasoami can steady me or stand me in good stead? The four *loks* (*Pind*, *Und*, *Brahmand* and *Sachch Khand*) are of no avail to me.

**10-15.** O Lord! If I am body, you are the life-breath; without you there is just no hope of living. If you are the cloud, I am like a peacock which screams at the mere sight of cloud. If I am a bulbul, you

*Discourse VI, Hymn 3*  
87

are a bed of roses; if I am a *qumri*,<sup>189</sup> you are a cypress tree<sup>190</sup> of unsurpassed beauty. You are like a moon while I am like a dark night; it is from you that I have sheen and shine. When from the ocean of love (i.e. you) a wave surges, it washes away myriads of delusions and illusions. The habitat of lust and wrath has been desolated and ruined; all hopes, mental inclinations and urges (*mansha*) depart from the body and mind.

**16-20.** Greed and bewilderment (*lobh* and *moh*) are all driven away, and sensual yearnings and longings have been removed from my inner self. Discernment (*vivek*) is now firmly installed as a ruler of my “self”; so that all the subjects (members or limbs) of the body have become quiet and happy. My *surat* is now a thrall of the feet of the guru so that all the objectives of my mind (*manorath*) have been realised during this birth of mine (*ab ki*).

How far can I go to dilate upon my guru’s majesty and magnificence? In a word, I have now become aware of the reverberation (*dhun*) of the *anhad* or unstruck melody. My *surat* has now soared high and made it to the top of *Brahmand* (tower of the Region of Universal Mind, i.e. *Sunn*), and it has forsaken the body made of lust.

**21-30.** It found a seat in the circle of *Gagan* (i.e. *Trikuti*) whence it went roaring to the palace of *Sunn*. There it discovered the core and the essential meaning of the Tenth Gate (*Dasam Dwar* of saints), cutting out (removing) all the thorns and thistles of karmas (good, bad and indifferent). Having exhausted and deleting all karmas, I set out for my own original abode, and turning out and expelling the da-coitess Maya<sup>191</sup> (Illusion or Ignorance or *Avidya*). I then watched the spectacle of *Mahasunn*; what can I speak of its ancient state?

There the Lion and the Serpent have set up their watching post (*chowki*), so that nobody can get the better of them and cross into that vast barrier, unaided by the guru. Beyond that post, there is the zone of dense darkness in which the Sound as the guru (*Shabd* Guru) can alone spell out and throw light. On the other side of the latticed

network, I sighted a peephole (*jharoka*) about which the saints have spoken at some length.

88  
4

*Discourse VI, Hymn*

Towards the right of that peephole, goes the path (*baat*) leading to the Ancient Isle, and on the left the road goes to the *Sahaj* Isle. Getting into the middle, the *surat* soars above and reaches the Rotating Cave where the sound of *Sohang* resonates. There I met its deity, the *Sohang Purush* and beyond that I discerned the resonance of *Sattnaam*.

**31-34.** Ahead of that, I could hear the reverberations of the sound of the deity of the Invisible Sphere (*Alakh*) whence I rushed towards the deity of the Inaccessible Sphere (*Agam*). There I tented (i.e. camped) where I made a mint of spiritual money (*taksala*). Now, there remained only one stage – that is the Abode of the Nameless; what can I say about it for it is an ineffable story! Now my aria (*aarti*) has become complete; O Lord (Soami), shower mercy on me, for I have lost all my strength and become utterly dependent upon you!

#### **Hymn 4 (27 Verses)**

*Aaj saaj kar aarat laayee ...*

**1-10.** This day I have made perfect arrangements for singing the doxology (*aarti*); in the city of love there is a loud din about it (*duhayee*). The tents of the pangs of separation and agony have been ransacked and rifled (looted); I have rejoined my darling Radhasoami who had become separated and estranged from me. For performing doxology (*aarti*) I am using my heart as the *thaal* (plate with edges curved) and my *surat* as the wick; I am lightening the flame of unstruck sound (*anhad shabd*) ever and anon.

Standing steadily before my beloved (Radhasoami), I am circulating the plate of doxology all around; every moment, the urge of love is surging (with a thunderous rolling motion and sound). In my corporeal city, it is being loudly announced on the beat of drums that all the thieves, burglars and waylayers, robbers, dacoits, thugs and ganeffs (lust, wrath, cupidity, attachments and bewilderment, ego and

pride, envy and jealousy, hatred and revengefulness, skulduggery and trickery) have just run away with their force debunked

*Discourse VI, Hymn 4*  
89

and debilitated. Instead, piety and patience, forgiveness and sincerity have planted their posts (have become entrenched in my heart), while lust and anger have been upbraided, reproved and chastised.

My Lord (Soami) has showered tremendous charity and grace on me, so that I have made an oblation of myself at His feet and become humble and utterly dependent on him. O Radhasoami, and the Knower of the Inner Secrets (*antaryami*)! I now lie in your protection and your sanctuary; keep me ever along with you. Except for yourself, I have none to look forward for support and succour; day and night, I worship you and perform your *pūjā* (as an instrument of fulfilment of all my urges and ambitions). I know of none other save you (as the Supreme Lord); every moment in my heart of hearts, I accept you as the be-all and end-all of my life.

**11-20.** If you are the infinite waters (ocean), I am like a fish that plays and sports in your currents and waves. If you are the numbers of *svatī* constellation (*nakshatra*), I am like the *pāpihā* (cuculus melanoleucos);<sup>192</sup> I have found all happiness and joys, and all my sorrows and sufferings have gone down to the nether world (the underworld, hell or *rasatal*). If you are a moon, I am like the lowly fleur-de-lis (*kumodini*); in the water of my love, devotion and remembrance of you, I am day and night drenched and soaked.

If you are enthroned up above the heaven, I am the lowly earth lying below; how can then I meet you this day – that is my affliction. My *cri de coeur* is that on the wings of *surat* and *nirat*, I rush up and soar and fly up to you, and become so intertwined with you that I may never become disunited and disjointed from you. I have taken on the vow (*vrata*) of being faithful to my guru's feet; O my Lord! During this life of mine, save me from ignominy and disgrace and preserve my honour and grace (*laaj*) before *Kaal* (i.e. don't allow me to indulge in anything that may revile, disgrace and dishonour me or put me to shame before *Kaal*).

It is only on the basis of your support that I have become free from worry, cares and concern (*nichanti*), so that I entertain no doubt and misgiving in my heart of hearts. Oh my Lord! You have de-

veloped and transformed me into a valiant warrior, enabling me to win not only battles but also the war in which I have subjugated

90  
5

Discourse VI, Hymn

and slain both mind<sup>193</sup> and matter (*manas* and *Maya*). I now discover and find all corporeal treasures and sensual pleasures as worthless as dust; the old vast array of bewilderment and attachment was put to retreat and has now been completely routed. I have now mounted to and captured the fortress of *Trikuti*, and unfurled and hoisted the flag on the top of *Sunn* (Sphere of Spirit).

**21-27.** In between, I came across the vast ocean-like expanse of *Mahasunn*, which I swam across (negotiated) by the grace of the *Satguru*. Then, I was majestically seated in the mansion of the Rotating Cave and heard the wondrous and marvellously sonorous sound of *Sattlok*. Thereafter, my *surat* was adorned and embellished in the Invisible Sphere (*Alakh*), and in a moment I rushed towards the Inaccessible Sphere (*Agam*).

What can I say about the glory and grandeur, magnificence and majesty of the flower throne (which seats the spiritual lion – seat of lions), where Radhasoami gracefully plants his feet. Then I became wrapped up in His feet; beyond that what shall I speak of that which is ineffable? Now, I have completed my doxology, in which I have spoken of the mystery which is fathomless and whose bottom is the root of all spiritualism. By kissing and licking the dust of Radhasoami's feet (i.e. by being completely overwhelmed and humbled) I have made it to my own eternal home.

### Hymn 5 (25 Verses)

*Yeh aarat daasi rachi ...*

**1-4.** This doxology has been created by the *surat*, who is the thrall of Soami, sailing along with the current of love; this current of love surged in a manner which indicates neither its one side nor the other, and whose rush and sweep rise and roll and move like the heavy sea itself.

Standing steadily before Soami I adoringly resort to *cri de coeur*:  
“O Lord, why should I be condemned to lucklessness while even at-

tending your court. There is no giver as generous as you are, so that you have lifted and liberated all and sundry; it is only a mis-

*Discourse VI, Hymn 5*

91

erable sinner like me whose turn for emancipation has not yet come! I writhe and twirl and pine for your glimpses as does the red-legged partridge, enamoured of the moon yearns for the moon, and as the pearl oyster keeps its mouth ajar for the drop of *svati* rain, and as the peacock craves for the roar of thunder of the cloud.”

Quatrain (*Chaupayee*)

**5-10.** If you are a lamp (*deepak* – lamp of earthen vessel with wick and oil), I am turned into a moth (*patanga*) which in the company of the lamp reduces itself to ashes. If you are a black bee I am turned into a small worm (*keet* which thinks constantly of the bee and eventually becomes it); in my case, I think only of the most perfect, sagacious, skilful, shrewd and wise Radhasoami who has graciously met me. If you are the sandalwood (tree) I am a serpent intertwined with it; by the touch of your feet, I have become serene, tranquil and calm (*sheetal bhayee*). If you are an ocean, I am like a surge; I rise from you and I retire and return unto you. If you are a pearl, I am the thread (round which the pearl is woven); I, like the thread, never let go and forsake you (who is like a pearl to me).

**11-15.** O Lord Radhasoami! Do shower mercy and grace on me now, for you are seated inside each and everyone as the knower of all inner secrets (*antaryami*). If you are the moon, I am like its digits and phases – rotation and revolution causing its phases, new moon and full moon – so that I depend on you and I am conditioned by you both in my waning and waxing. I am like a small girl while you are both my father and mother; day and night I play in your lap.

My eyes serve as the *thaal* (plate with curved edges all around) (for your doxology or *aarti*) and my vision (*drishti*) serves as the flame; my eyelids (*palak*) serve as the sticks (which keep on looking concentratingly on you in order to keep me wide awake, without any sleep). Into the lamp I pour the water of my tears shed in your remembrance and love, as burning butter-oil (*ghee*) and then I circulate the *thaal* of *aarti* round about you and before you.

**16-25.** I hear the sonorous sounds of bell and conch-shell which resonate and reverberate (in *Sahasdal Kanwal*), and I hear the me-

92  
6

Discourse VI, Hymn

ludious and wondrous sounds of *been* (harp in *Sattlok*) and flute (or *bansuri* in *Bhanwar Gupha*). The tune and rhythm of tom-tom<sup>194</sup> (*mridang*) and fiddle, reverberations and the sound of kettledrum<sup>195</sup> and tabor<sup>196</sup> resonates every moment. The ambrosial rain falls in a thousand currents and the heavenly sphere (*gagan mandal*) revolves like a wheel.<sup>197</sup>

I go round and round (*ghoomand*), losing all my strength and ego and becoming utterly humble and dependent upon the Lord, so that the sheen of my doxology becomes intense and scintillating. The atmosphere that is created beggars description, and all the *satsangis* (members of congregation) join together in singing the doxology. Diamonds and rubies are being showered all around as propitiatory offering; the strings of pearls and quartz<sup>198</sup> (*manik*) are being interwoven.

The abode where Radhasoami graciously sits, fruits and flowers are profusely arranged. Both my mind and body are enthralled and exhilarated. I behold Radhasoami every moment. I have now completed this doxology! O Lord! Confer upon me your grace (*prasad*) which basically is ambrosia (and which will immortalise me, putting me beyond the ken of decay, decline and death). I am now unfurling the banner (flag) of love in the Heavenly Spheres of Three Prominences (*Trikuti* or *Gagan*) where the resonance of *anhad shabd* emanates from the Inaccessible Sphere.

### Hymn 6 (9 Verses)

*Anand Mangal aaj ...*

**1-5.** Today is a day of rejoicing and gaiety and all of us have well-prepared for performing the *aarti* (of Radhasoami). Radhasoami, as usual, became compassionate and merciful so that the fear and apprehensions from *Kaal* have all been washed (removed by washing). The *sushumana* (middle artery) has been converted into a well-arranged *thaal* (plate with edges curved), and we have opened the aperture of the Crooked Tunnel. The moon (dish) is being used as a

small bowl (*katori* for keeping *ghee* or rarefied butter) while the sun is being utilised as the well-lit flame.

*Discourse VI, Hymn 7*  
93

The *surat* and *nirat* are serving as (incense) sticks, and ambrosia is used as the victuals offered to Him (*bhog*). The full moon is serving as a white sheet canopy and the sonorous sound of the White Region (*Sunn*, the Sphere of Spirit, lighted up by the full moon) is resonating all around. The rows of karma are all erased (exhausted), and in the *Sunn* Sphere the sounds of greetings and expressions of welcome are being heard.

The Lord has bestowed His grace and charity and has shown His unique, non-pareil, astonishing form. The inaccessible sound of *Sattnaam* is gripping and fascinating the heart of hearts; in the centre of the corporeal city, the proclamation of the victory of the Supreme Lord is being made (i.e. every fibre of my being is rendering obeisance and singing hymns of praise of the Lord).

**6-9.** Forsaking the family and breaking up (to separate and dissolve relationship) with this (phenomenal) world, I have decisively attained to the Eternal Abode where day and night I keep on reciting the Name “Radhasoami, Radhasoami” continually. My mind is now joyful and jubilant and the bliss and beatitude is simply ineffable; all the *satsangis* have joined in singing the doxology, having lost awareness of their body and mind (*tan manas sudh bisraayee*). The Lord has showered charity and grace and has roused and stirred my (sleeping, oblivious) *surat*; the *Satguru* has unravelled the mystery of the inaccessible *shabd* (Word). I have sung this doxology with great gusto and zest; the reverberations of the five *shabds* are now fully audible and within our reach.

### Hymn 7 (8 Verses)

*Karoon aarti Radhasoami tana mana surat lagaayee ...*

**1-4.** I perform the *aarti* of Radhasoami with my body, mind and soul wholly devoted to it; the *Satt Shabd* is serving as the *thaal* (plate with edges curved all around) with the flame whose mystery is inaccessible, glowing and flowing like a banner. All the *hamsas* (purified spirits) have joined this doxology, catching the glimpses of His coun-



tenance. Out of compassion, Radhasoami has enabled me to gain access to the Inaccessible.

94  
8

Discourse VI, Hymn

The ringing bell is resonating and the conch-shell, along with the drum, is reverberating; these sounds have contrived the circle of this sphere (*Trikuti*) where the cloud is thundering. In the sphere of *Sunn*, the sound of *sarangi* and fiddle resonates which is non-pareil (peerless and unmatched, bearing no comparison); the form of the *Sunn Purush* (*Akshar* or Imperishable *Purush*) is so majestic that the mien and beauty of each and every pore and aperture (literally, hair) of His, excels the grandeur and sheen of a crore (ten million) suns.

**5-8.** The lotus beds are galore, where the black bee is humming and murmuring continually; the devotees seated on the white throne are looking up to (with respect and reverence) the *Purush* (Lord) steadily. The harp and the flute are sounding mellifluously (smooth or honeyed, sweet sounds) before the Lord; the *hamsas* hearing that sound feel as if they are drinking the ambrosial beverage, carrying the most profound meaning.

The entertainment palace (*rang mahal*) of *Satt Purush* is wearing the sheen and splendour which is incredible, unbounded and infinite; there the *hamsas* rejoice witnessing the pure, vernal environment (*dekhein vimal bahaar*). Now my doxology is completed and my mind has found repose (great restfulness, peace and tranquillity, dignified calmness and composure – *vishraam*); I offer myriad salutations at the feet of Radhasoami.

### Hymn 8 (27 Verses)

*Surat sakhi aaj karat aarti ...*

**1-8.** Today my companion *surat* is performing *aarti*; she has implanted *shabd* as guru in her heart of hearts. I have lighted the lamp of *nirat* (the discerning part of *surat*), so that Maya cried and wept bitterly, while *Kaal* faded and became languid.<sup>199</sup> I took the platter of *vivek* (discrimination between the fleeting and the permanent, between the Real and the unreal) and the positive, discerning proclivity (*vrutti*) in my hand (for performing doxology); intoxicating super-

ciliousness, arrogance, pride and bewildering attachment lay prostrate and bowed their head in submission.

*Discourse VI, Hymn 8*  
95

Humility and a feeling of helplessness (*gharibi* – feeling of helplessness of a person who travels outside his native land; the *surat* being a native of *Satt Desh* is an alien in the realm of matter and mind and feels helpless) took possession of me, so that cruelty, craftiness and duplicity (*kutilta* and *kapat*) have been washed away far. I have enlivened the flame of love and devotion, and with that I came before my Lord for singing aria (*aarti*). While circulating the plate of *aarti* all around, I hemmed in and besieged the fortress of mind (surrounded it with the forces of Radhasoami to bring about the surrender of mind, or *Kaal*, and Maya); I went on reciting the Name Radhasoami, time and again, and then moved forward to the sphere whence the thundering sound emanated. An uproar and tumultuous noise and commotion arose in my heart of hearts; a great zest and verve sprang in my heart and a deep hurt was caused by pangs of separation, so much so that my hepatic system and my heart was broken (i.e. heart and soul I was in love); only then I could succeed in obtaining glimpses of Radhasoami.

**9-14.** (It was) after undergoing so much hardship and suffering that I could manage to have a look at Radhasoami, but then all my deeds and delusions were destroyed lock, stock and barrel. The current of love and devotion gushed and the entire store of lust and anger was purloined. The pitcher of hubris and “I-ness” (*maan-mani*) broke down (ceased to be operative and to function); all the persisting hankerings of this fleshly realm left me alone. The five *tattvas*,<sup>200</sup> the twenty-five *prakritis*<sup>201</sup> and the three *gunas*<sup>202</sup> smashed their head. Thus released (from the clutches of three *gunas*, five *tattvas* and twenty-five *prakritis*) the spirit mounted to the Sphere of *Gagan* (*Trikuti*) and it besieged the sphere of *Kaal*. I vanquished the fortress of the sphere of *Sunn* and resolved to proceed further to the Inaccessible Sphere.

**15-20.** If I am iron, Radhasoami is the philosopher’s stone (*paaras*);<sup>203</sup> by a mere touch of *paaras* I qualified to enter the Eternal Abode. If I am a serpent, you are the gem (embedded in the crown of the serpent, i.e. you are my crown jewel); it is in your halo<sup>204</sup> that my joy and happiness abides. If I am the lotus, you are the radiant sun; it

is by your sight that I feel exhilarated and become lively and cheerful.

96  
9

*Discourse VI, Hymn*

If I am a reservoir of water, you are like a blooming, matchless lotus; I receive sheen and splendour from your beauteous form. If you are a reservoir, I am like a swan;<sup>205</sup> I pick up pearls and relish the sport. If I am thirsty having craving for water, you are like the running stream of ambrosia; I yearn for food of which you are the unlimited and infinite storehouse.

**21-27.** I have sung such an unfathomable doxology and I have let loose a current of gushing flood of longing and yearning for you; I have burnt out all the rubbish and junk (i.e. all fleshly desires and longings) and got the mansion of my heart cleaned up of all dirt, filth and impurities (undesirable thoughts, doubts, misconceptions and hankerings). There is no greater sufferer of pangs of separation than me; I have lost all my moorings, ropes and anchors that provide security and stability (*gati-mati*).

I have burnt out home and hearth and taken up the inflamed stick (*mashaal*, a burning torch) to set everything mundane aflame; in a moment I have split the three *loks* (*Pind*, *Und* and *Brahmand* – i.e. I have shown disdain and hatred for them). I have gained access to the sound of *Sattlok* and with that I have ripped up *Kaal* into pieces; I now abide in the feet of the *Satguru* where there is perpetual bliss and beatitude. The greatness and grandeur of that bliss is ineffable; like a dumb fellow, I just cannot describe the taste of jaggery (*gur* – coarse unrefined sugar made from the sap of sugarcane in India).

### **Hymn 9 (15 Verses)**

*Bhar bhar prem aarti gaaoon ...*

**1-5.** Filled in by the currents of love, I sing doxology to Radhasoami, with new verve and zest, vitality and liveliness in my consciousness. The ocean of devotion is raising huge waves and is rolling and surging; love is sprouting into pearls. My *surat* inside me is rejoicing and blooming like jasmine, accompanied with the colourful *nirat* (which is goading it to proceed higher up and be not content

with its existing spiritual status). I concentrated my attention on the Word as guru (*shabd guru*) and garlanded Him, so that

*Discourse VI, Hymn 10*  
97

the sphere of *Gagan (Trikuti)* made me listen to the wondrous Sound (of *OM*). Yellow, white and red, green and dark blue – these colours flushed and issued forth from *Sahasdal Kanwal*.<sup>206</sup>

**6-13.** From these five elements (ether, blue; fire, red; air, green; water, white; and earth, yellow) sprouted the flower-beds of five colours, and my eyes were delighted to see them. Then, the flame became lighted and my heart was filled in with radiance and luminance so that all darkness was dispelled; first I noticed the bluish hue (of darkness) and then the white light (of the dawn and sunrise in *Trikuti*). In *Gagan* (heavenly sphere of *Sahasdal Kanwal*) I heard the unstruck melody (of *Niranjan*), and thus exhilarated, my *surat* penetrated into the Sound (from the right side). I sorted out and chose the *anhad* sound of bell and conch shell, emanating from the side of *Sunn* (i.e. the right side); then I opened up the aperture bending to the Crooked Tunnel.

The first *aarti* (of guru) I performed in the Region of Three Prominences (*Trikuti*), where I beheld the beauteous form of the guru inside of me (there my karma and *upasana* became complete). The second aria I sang for the *Satguru* in *Sattlok* to which my skilful and sagacious *surat* repaired (here I received perfect and transcendental wisdom and knowledge). The third doxology I sang to Radhasoami in the eternal abode of Radhasoami which I witnessed. How shall I sing of His greatness and grandeur except to say that day and night I remain fastened (dedicated) to His feet.

**14-15.** The peerless and wondrous sheen and splendour of the Radhasoami Abode which I beheld is just ineffable. Radhasoami is the Infinite, Absolute Supreme Being; what shall I say about Him, for His elegance, grace and decor are peculiar, extraordinary and astounding!

### **Hymn 10 (17 Verses)**

*Surat aaj lagee charan guru dhaye ...*

**1-5.** This day, my *surat* is engrossed and absorbed in the worship of the guru's feet (at the sixth ganglion); it is out to abandon the

98

*Discourse VI, Hymn 10*

dark bluish sphere (of *Kaal* and *Maya*) and seeks to settle down in the white villa (detached from the country of *Kaal* and *Maya*). From the One Thousand-Petalled Lotus (*Sahasdal Kanwal*) I witnessed my real passage (*sushumana* artery) and got into the Crooked Tunnel whence I soared to *Trikuti*. In my heart of hearts, a unique lotus blossomed and in the Sphere of Spirit (*Sunn*, white as full moon light – White Region) I set aloft a banner which is the insignia (emblem) of the Inaccessible Sphere. There, in the Sphere of Spirit (*Sunn*) the *hamsas* (purified spirits) are playing on instruments like fiddle and *sarangi*; my guru has shown me such entertaining sport. He makes me listen to the *raginis*<sup>207</sup> which are new ever and anon, and which reveal all the secrets of the Imperishable Deity.

**6-10.** Then I got into the barrier of *Mahasunn* whose deity is *Nih-Akshar*; from there I proceeded to the Rotating Cave where I heard the sound of *Anahoo* and *Sohang*. Annihilating all delusions, illusions and hallucinations I perceived the White Lotus of *Satt* where I heard the sound of harp. I now beheld the Invisible and the Inaccessible Spheres (*Alakh* and *Agam*), beyond which I got into the Abode of Radhasoami. There I arranged and decorated the plate of *aarti* and sang doxology in a style which pleased and entirely satisfied Radhasoami. What can I say about the majesty and magnificence of that sphere, save that every moment my *surat* wears a sweet, silent smile.

**11-17.** I now disclose the sport of Radhasoami in hush-hush tones (secret and confidential) – He clasped me with His body as in love and affection. I have now completed the doxology of Radhasoami; how shall I adulate and admire Radhasoami. After I forced *Kaal* to take to his heels, I gained access to the Eternal Abode; even the Vedas were put to shame and disgrace (at noticing their poverty and smallness). Nobody could ever get at this mystery; it is only by His grace that He unravelled it to me. Now, therefore, I perform His aria (*aarti*) by singing, for He has roused my *surat* from a deep slumber. Yoga<sup>208</sup> as well as jnan<sup>209</sup> have faded and failed to reveal the truth; it is only the rare of the rarest saints who have given a real understand-

ing of the mystery. Radhasoami showed me an astounding sport so that I became absorbed into the feet of Radhasoami.

*Discourse VI, Hymn 11*  
99

### Hymn 11 (17 Verses)

*Charan guru hirday dhaar rahi ... Refrain*

**1-5.** The overwhelming surge of *bhav* (mind and matter) sweeping and rolling with a heavy swelling motion has now started flowing in the reverse direction (i.e. towards the spirit). Who except the guru can steady and maintain the mind in equipoise?

My *surat* has now zestfully and enthusiastically clung to the unstruck melody (*shabd*). Millions and billions of births (lives) have gone waste in my delusive wanderings (in the circle of *chaurasi*) and nobody could come to grasp my arm for succour. During this life though, the *Satguru* has come my way by His own grace and charity, and he gave away (revealed) the substance of the mystery of *Surat-Shabd-Yoga*.

Abandoning the nine (apertures – two of eyes, two of ears, two of nose, one of mouth, one reproductive organ, one rectum) I got into the tenth door (i.e. the *Sunn*), and extracted butter by churning the milk of the sphere of *Akshar Purush* (the Imperishable Person).<sup>210</sup>

**6-10.** By the power of the guru, my boat is sailing across the ocean of this sensual world and has gained access to the inaccessible spheres. What shall I say? I do not have the strength or stamina to speak about it except to affirm that my *surat* and *shabd* have become one with *shabd* by merging into it. What sort of living and what values will be adhered to now, is wholly a different matter; nobody, save a saint, can speak about it.

After ascending to the top of *Sunn* and cross through the barrier of *Mahasunn*, I camped out majestically in the Rotating Cave. Then I perceived the Abode of *Sattnaam* and *Satt Purush* and gained admittance straightaway into the spheres of the Invisible and the Inaccessible.

**11-17.** My *surat*, together with *nirat* (the force of discrimination goading the *surat* on its onward march), proceeded further and got into and became absorbed into the feet of Radhasoami. Now I make

100

Discourse VI, Hymn 12

solid and proper preparations for *aarti* for which a good deal of love and verve are required. All the trickery and stratagems of *Kaal* have been driven away, and I have now taken to the sanctuary of the compassionate and merciful Lord Radhasoami. He is now majestically sitting in five-coloured clothes (assumed the human form made of five elements)<sup>211</sup> and is looking elegant and graceful, assuming a new unique sheen and shine.

For the sake of the *jiva*, he left His villa<sup>212</sup> (Eternal Abode) so that the congealed milk once again becomes curd<sup>213</sup> (i.e. by taking the *jiva*'s *surat* from the *Pind* region to the first region of *Brahmand*, He takes him from the realm of water to that of milk, and in *Trikuti* He coagulates the milk, and in *Sunn* He churns it and extracts butter, which the rare disciples (guru-oriented) tasted (this is an illusion to *mukti pada* or the stage of redemption). Radhasoami has sounded the clarion call: "O *jivas*! Ascend to the spaceless and timeless spheres and get into the *nij*, original Eternal Abode."

### Hymn 12 (12 Verses)

*Apney Soami ki main karat aarti ...*

**1-6.** I am performing the *aarti* of my Lord so that I may obtain the redemption of my family and lineage (*kul-kutumb*). I smack the head of *Kaal* and karma (i.e. hit and rebuff and repel the onslaughts of *Kaal* and past karmas) and in a moment I rip up the chuddar<sup>214</sup> of attachments and bewilderment and delusion. I laugh myself into the affection of my Lord whom I ensconce in my heart, burning to ashes all my maladies (*rogas*) and malfeasances (*doshas*).<sup>215</sup> I have decorously arranged the platter of love and verve and have lighted the lamp of His sight and discipline prescribed by Him (cleanliness, contentment, self-restraint, industry and devotion) I have laid the viands of my reverential devotion to Him and I have sung the *raga*<sup>216</sup> unfolding the modus operandi (*jukti*) of contemplation (*dhyān*). I fasten my gaze on His countenance to catch His glimpses which I implant as the apple of my eyes.

**7-12.** The mien and countenance of my Lord is so deary (*cha-heeti*); I am a courtier<sup>217</sup> at the gate of my Lord. Concentrating my

*Discourse VI, Hymn 13*  
101

attention on His feet, I have christened myself as “love-dovey”;<sup>218</sup> I am quit of the bluish corners of this sphere of *Kaal* and Maya and I have devoted my *surat* to the white zone, i.e. *Sachch Khand*. Ascending my *surat*, I soared high to heavens where in full bloom, I sight attractive *tamasha*. I beheld the feet of Radhasoami and make an oblation of my body and mind to Him. This *aarti* of mine has become complete and with that I have arrived at the majestic court of my *Satguru* (the eternal Radhasoami Abode).

### **Hymn 13 (11 Verses)**

*Aarat gaavey darso apni ...*

**1-5.** One pining for the glimpses of the Lord (*darso*) is singing his doxology, reciting the Name of Radhasoami, every moment. He has made a platter of theory (*ilm*) and ignited the flame of practice (*amal*); having studied and produced both he has taken to the sanctuary (*sharan*)<sup>219</sup> of Radhasoami making a total surrender of himself.

He has converted his devotion to Him into a pen and his love for Him as the ink pot, and with them he writes out and writes up the Name Radhasoami which he sings from his heart of hearts. He has picked up both Persian and the English languages and by His grace he has sharpened his wits.<sup>220</sup> He has perceived the expanse of this whole phenomenal world as false, unreal and illusory and discovered the Name Radhasoami as the sum and substance of all that exists.

**6-11.** His *surat* flew up and the mysteries of the infinite Word came into the open; his misconceptions were driven out and his mind was squeezed, crushed and melted away (faded). Then the nimbus of love gathered and thundered; its heavy rainfall roused the reverberations of the *anhad shabd*. Both the sun (*pingla*) and moon (*ida*) passed into eclipse so that the middle river (current), *sushumana*, came surging and swelling.



It opened the entrance with a bang and inside of him, the sphere of *Gagan (Trikuti)* burst (broke open), and at the sight of the top of *Sunn* the mind became exhilarated. So far he had lived almost in a state of infancy, a state of playing and jumping (i.e. all his earlier

births since the creation was launched, he had lived an infantile, childish and puerile, unreal and deluded existence under the dictates of mind and matter); it is only in this birth that Radhasoami *Dayal* has been pleased to show him the true and real game. Radhasoami has showered his great charity and grace so that my *aarti* has become complete (and borne fruit).

#### Hymn 14 (25 Verses)

*Ek aarti karoon banaayee ...*

**1-10.** I have arranged an *aarti* (aria) which I sing now; Radhasoami has become the saviour and protector. Sangfroid (composure, self-possession and calmness) has become my *thaali* (round with edges curved) and true faith (i.e. Radhasoami Faith) has become the flame of my lamp; self-control (*sama*) and tranquil temper have become a heap of pearls on the *thaali* of *aarti*.

I have threaded the jewels into a garland, O brother, and I place it round the neck of my Lord as oblations.<sup>221</sup> I have a plate of diamonds, rubies, quartz (*manik*) and emeralds (*panna*) to offer to Him as oblation. I have made Him to put on precious ornaments and clothes; I pasted His body with sandalwood to make it appear as chiselled (*chouvaa*). I have decorated Him in such a wise as to attract anyone to Him, as the lotus attracts a large black bee (*madhukar*).

I stand steadily before my Lord, holding the plate of aria (*aarti*) in my hands. I was exceedingly exhilarated by circulating the plate of *aarti* roundabout Him and sang new *ragas* and novel *raginis*. At the celestial entrance, musical instruments are being played and hearing their reverberations, my verve became more and more lively. Fire, air and water comprising the three feet of this phenomenal world, I left behind on this side.

**11-15.** When my *surat* transcended them, it left the moon and sun (*ida* and *pingla*, left and right arteries), and gripped the *sushumana*

(the middle artery, in a bid to tread the middle path). Gazing at the flame, my mind rejoiced and I could perceive and discern the fire of *Niranjan* (Spotless, *Hari* or Narayan, deity of *Sahasdal Kanwal*) which was invisible to this eye.

*Discourse VI, Hymn 15*  
103

I listened to the sounds of bell and I made it to it and then my *surat* was drawn and attracted by the stirring sound of the conch shell. Moving on from here, I opened up the barrier of the Crooked Tunnel and arriving at *Trikuti*, I took a measure and weight of the sound of *OM* (i.e. I estimated or determined its reach and extent and potential and power). The *akash* (sky) of *Trikuti* gave a roaring greeting call: “Come on, *Surat*, you are most welcome! I offer myself to you as an oblation.”

**16-25.** Witnessing this display of sport, my *surat* soared beyond and there it saw *Mansarovar*, in *Sunn*, with beds of lotus flowers galore. I derived great pleasure and extreme happiness from the company of *hamsas* (purified spirits) and then I made it to *Mahasunn* (the great expanse or barrier between *Brahmand* and *Satt Desh*). Thence I proceeded to the Rotating Cave and visited the *Sohang Purush*; hearing the mellifluous sound of flute, I was drenched in bliss and beatitude. From here, I ascended to *Sattnaam* (*Sattlok*) where in the timeless and spaceless sphere (*Adhar*, i.e. without support of time, space, location or dimensions) I had a rendezvous with the perfect *Sat-guru* listening to the innumerable tunes (*dhun*). I eventually got at the sound of harp, and *Satt Purush* (deity of *Sattlok*) conferred upon me a telescope with which I penetrated into the gate of the Inaccessible Sphere, as a result (*phal*) of which I gained access to the Inaccessible Sphere (*Agam Lok*). Then, I got the full view of Radhasoami Abode, which is a peculiar, unusual and unique, spaceless place.

Whatever had to be stated I have spoken so that now I complete this doxology. Radhasoami has shown His charity to me and fulfilled me by favouring me with His grace (*prasad*). I am making a propitiatory offering of diamonds (sounds of *Sunn*, which is white as dazzling diamonds and the full moon) and rubies (sounds of *Trikuti*, which is red as the dazzling rising sun and ruby), for I regard body, mind and wealth as trifling and frivolous.

**Hymn 15 (21 Verses)**

*Aarat karoon aaj Satguru ki ...*

**1-5.** This day I perform the *aarti* of *Satguru* and this time I will make the offering of my body, mind and the rest to Him. I am now

104

*Discourse VI, Hymn 15*

forsaking my attachments and bonds of association and closeness with all and sundry, and will now devote myself wholly to the feet of Radhasoami. I will perform recitation of that Name regularly and with great ardour will prick up my ears to its Sound. Hearing it with great interest and full concentration, I will ascend higher and beyond and I will then pick up the Sound of *Sahasdal Kanwal*. Leaving aside the blue (i.e. Yamuna or *Ingla* or *ira* or *ida* of bluish hue to the left) and the white (the Ganga or *pingla* of white complexion to the right), I'll go further (into *sushumana*) and penetrate into the Crooked Tunnel.<sup>222</sup>

**6-10.** From there I will catch hold of *Trikuti* where I will listen to the call of *OM*, *OM* or *Aumkara*, *Aumkara*. At the banks of *Mansarovar* (the focus or reservoir which is directly below the seat of *Akshar Purush* in *Sunn*), I'll hear the reverberating sound of *Rarankar* – the sphere where I am witnessing a multitude of *hamsas* (purified spirits). This white sphere and its white scenario is spiritually profuse and profound; both *surat* (that which engages) and *nirat* (that which drives the *surat* higher and beyond) penetrate into it to perform steadily the spiritual task.

Their task is to cut up and cut out the pains and afflictions of recurrent births-deaths-rebirths and to sift the milk (Real) from the water (unreal) and to separate the chaff (perishable) from the grain (Imperishable). I attentively looked at the *atmapada* (spirit-pole) of *Brahmand*, the presiding deity of which is *Akshar Purush*,<sup>223</sup> and then I prepared to set out for *Mahasunn*.

**11-16.** There, in *Mahasunn*, utter darkness prevails which I transcended only through the power of the *Satguru*. In a moment, I made it to the Rotating Cave where my ears caught the tune and sound of flute. There I heard the call of *Sohang* ("So am I"), and I saw the scintillating form of the *hamsas*, who shine luminously. Ascending from there, the *surat* came to the Immortal Sphere (*Sattlok*, wholly beyond the range of dissolution), and heard the sound of *Sattnaam* and the unstruck melody of harp. Then the *surat* crossed the entrance posts of *Alakh* and *Agam* (the Invisible and the Inaccessible regions)

and drank the wondrous ambrosial sap. The *surat* continued to fly upward and got into the Radhasoami sphere.

*Discourse VI, Hymn 16*  
105

**17-21.** There, the *surat* recites the *aarti* song which makes it inseparable from the One in whom it becomes absorbed (*abhed aarti*).<sup>224</sup> Its secret and mystique can be unravelled and revealed only by a saint. In this case, there is no plate, no lamp, no wick and yet the doxology and aria are constant, uninterrupted, sung in myriad forms. The *surat* drinks the ambrosial water of His feet and is ever engrossed in His service (i.e. it constantly recites His Name), and with great *éclat* and verve it partakes of His grace (*prasad*). Every moment, I now look upon Him and every instant I ensconce Radhasoami in my heart. The *surat* has been roused and stirred by the sound (*shabd*), and by the union (yoga) of *surat* and *shabd* I gained access to Radhasoami. How lucky I am!

### Hymn 16 (9 Verses)

*Radhasoami daya prem ghat chhaya ...*

**1-5.** By the grace and charity of Radhasoami, love has appeared inside of me so that I got rid of all my bonds and all delusion which I jettisoned as junk and garbage. I could hear the cooling (comforting and soothing) Word (unstruck melody) and perceive the flame; then, my *surat* got into the circle of *Gagan* (the Sphere of Three Prominences or *Trikuti*). My heart became lively, revitalised and zestful, and I lost consciousness of all the mundane cares and concerns (*sudhi bisraee*); I made an offering of my body, mind and wealth to Him.

O Lord! You are alone to look after my safety and protection (against the onslaughts of *Kaal* and *Maya*); I pray that my forehead may remain fastened to your feet (i.e. I may become devoid of all pride, arrogance and “I-ness”). I wish and pray that day and night I may recite your Name, for now I have got the rare opportunity of practising the *Surat-Shabd-Yoga*.

**6-9.** I wish I may continue to fasten my gaze upon the lovely face of my darling guru; I have knocked down and hurled both lust (em-

blem of *Kaal*, to my right) and greed and cupidity (allurements of Maya, to my left), beating them black and blue. Wearing the col-

106

Discourse VI, Hymn 17

ours of love, I perform the *aarti* to the end in the hope and faith that skipping over all the gap and gulf between me and the guru, I may live close to the guru.

Now, the wave of the verve of love is rising and rolling inside of me; and my *surat*; accompanied by her companion *nirat* (goading power) is ever soaring high. All my errors and omissions (*bhool*), delusions, illusions and hallucinations, and deceptions (i.e. deceptive impressions of reality) have taken to their heels, and my love at the feet of Radhasoami is rising continually.

### Hymn 17 (17 Verses)

*Prem preet ghat dhaar ...*

**1-5.** Taking the love and attachment for Radhasoami to heart, O brother, perform the *aarti* of Radhasoami! Devote your *surat* to His feet, leaving the mind alone, for it tends to run after (to pursue with persistent attention) sensual or fleshly urges and hankerings. In the heart of hearts, manifest your verve in the form of a *thaal* (round plate with edges curved), and your yearning and pangs of separation in the form of flame.

With this, and by his grace, when the *Satguru* takes pity on you and becomes compassionate towards you, you will receive from Him the Word (*shabd*) as His gift. Holding firmly to the Word of each intervening sphere, you will soar to *Trikuti* (*Gagan*) and thence to *Sunn* (the Sphere of Spirit) where you will drink ambrosia.

**6-11.** Settling down at *Mansarovar* (in *Sunn*) participate in the sport and play with the *hamsas* (purified spirits). Penetrating into the gate of lotus (of *Sunn*), pin your hopes (of redemption) with the White Sphere (*Sunn*, Sphere of Spirit, white as full moonlight – the *mukti pada*), and then get on to (contact and communicate with) the sphere of *Mahasunn* by the grace and charity of *Satguru*. Then, hear the marvellous tune (*dhun*) of flute in the Rotating Cave, and thereafter devote your *surat* to the sound of *Sattnaam* emanating incess-

antly from the harp. Sighting the courts of the Invisible and the Inaccessible Lords, replete your heart of hearts with love.

*Discourse VI, Hymn 18*  
107

**12-17.** Then my *surat* became a *suhagin*, i.e. a faithful wedded lady-love (a beloved wedded woman) of her husband (Radhasoami) with all the power of *Kaal* consistently decreasing and declining. All mirage-like deceptions and illusions have been wiped out and eradicated so that the *surat* now, every moment, rejoices in the company of the Supreme Lord. It is only when the *sant* (i.e. the *Satguru*) showers His blessings that the *surat* goes back home and becomes happy, satisfied and contented.

O Seeker, manage to participate in *satsang* and procure a drop of the water of life (*ami*)! Ensconce the name “Radhasoami” in your heart of hearts and then become exhilarated in your mind and in every fibre and pore of your being and complete the doxology.

### **Hymn 18 (15 Verses)**

*Til bheetar dil jod ...*

**1-5.** Join the two aspects of your mind (*ida*, left; *pingla*, right) inside the third *til* (sixth ganglion where the *sushumana* artery through the *merudand* comes up and joins these two arteries – *ida* and *pingla*) and take your seat inside the One Thousand-Petalled Lotus. Then, reverse your vision (*drishti*) towards the heaven inside, so that you may perceive the rose-bed like flame.

The unstruck melody is continually reverberating so that you can fill your heart of hearts with joy and delight. The *surat* then mounts the top of *Sahasdal Kanwal* and moment by moment it is proceeding through the Crooked Tunnel. Reaching the lotus of *Trikuti* (the seat of Brahman or Universal Mind) the black bee-like mind (*manas bhanwara* – whose reach is up to *Trikuti* only) has its cause (*kaaraj*) fully served (accomplished).

**6-10.** On hearing the tune (melody) *Rarankar*, kick and hurl the arrays of *Kaal*, beating them black and blue. Now, that the saint (i.e. the *Satguru*) has shown compassion and mercy, all the inner apertures have been opened up. This is the path of your own real Lord

(hubby or *pir*) to which without good luck nobody can gain access. Assuming effective power (of the guru), capable of high grade per-

formance (*kautuk qudrat dhaar*), play the sport of love. Watch the sport on the screen of your heart and then release the gushing current of the water of life.

**11-15.** It is only to serve the spiritual cause of His own earnest devotees, that He has introduced and opened up this new path (*panth* of *Surat-Shabd-Yoga*, or *millat-i-ishq* involving *Sultan-al-Azkaar* and *Shaghal Naseera*). Earlier, none, not even the Vedas (the great books of knowledge based on vision or *vid*), knew this mystery and everyone continued to drift and be carried along by the currents of karmas (*Karmakand* involving rituals, rites, *yajnas*, *havans*, ceremonies etc.). And this real path which leads to one's own original abode, is revealed by the saint (the *Satguru*) and can be picked up in His congregation (*satsang*). Perform the *aarti* of *Satguru* and gain His favour and pleasure so that by His grace and charity you may attain to the perfect and eternal abode (*pooran pada*).

### Hymn 19 (13 Verses)

*Umang aaj huyee hiye mein bhaaree ...*

**1-6.** This day a great verve informs and sparkles my heart; I cry from the heart and going to His sanctuary, I make an earnest appeal to allow me to perform His *aarti* in diverse ways if He condescends to show His infinite grace. At once and straightaway, Radhasoami cast a kindly eye on me and ordained: "Take the *thaali* (plate with edges curved all around) in your hands (i.e. concentrate all your attention on Me and withdraw your diffused *surat* from all sides and all men and material), and join both your *ida* and *pingla* on the third *til*); perceive the spectacle with your *surat*, by aligning yourself with the third *til*. Open this aperture and penetrate and get across it."

As it is, I got into the heaven (*nabh*, or the One Thousand-Petalled Lotus) and perceived the flame, and after watching the stars,<sup>225</sup> I heard the Word (*shabd*). Ascending to the Crooked Tunnel, I called

on *Trikuti* and thence I went to *Sunn* where I grasped the sound of *Akshar Purush* (the Imperishable Deity; Transcendental Brahman).

*Discourse VI, Hymn 20*  
109

**7-13.** Then I opened up the aperture and entered the vast expanse of *Mahasunn*; and thence to the Rotating Cave where I heard its extremely significant *raga*. Now I reached the immortal tower of *Satt Desh* whence I touched the spheres of the Invisible and the Inaccessible. I have completed this special *aarti* of Radhasoami, which can only be performed by a savant (a *sajjan*, a sage, a person of great wisdom and bearing) under the careful supervision of his *surat*.

The extraordinary current of love began to flow and by gaining access to the inner melody the restless *surat* attained to sangfroid. The *surat* now wears the colours of *Naam* (i.e. becomes strongly attached to *Naam*) and becomes exhilarated as if it was springtime for it (the most attractive period of its existence), for its spiritual cause has been well served and its mission accomplished. Without the saint (i.e. the *Sant Satguru*) everyone, consumed by the labour involved in this task, became spent and exhausted and accepted defeat; they all failed to get at the mystery and remained on this side of the phenomenal realm (conditioned by *manas* and Maya, mind and matter, and failed to cross it and reach the other side, i.e. *Satt Desh*). I received a favour of infinite value from Radhasoami; He has bestowed upon me a unique and extraordinary grace and kindness.

### Hymn 20 (27 Verses)

*Surat aaj chali aarti dhaar ...*

**1-2.** This day my *surat* sets off (to embark on a mission) to perform the *aarti*; she goes out to the guru determined to perform the *aarti*. She has decorated and embellished herself with all sorts of ornaments.

**3-10.** She (*surat*) has transformed mind into a pearl (*moti* to be offered to *Satguru*), and attention (*chunni*) into a ruby, and the nose-ring (*nath*) into pangs of separation (*virah*). Love for the *Satguru* has been converted into *tagri* (chain of gold or silver worn around the waist) or *naugri* (studded with nine jewels).<sup>226</sup> The *chutki* (of silver, worn on the small toe) represents the primal energy (*chaitanyata*);



the *bichhua* (worn on the small toe by the side of the big toe) represents deep reflection and deliberation.

The five *mudras*<sup>227</sup> (*chachri*, *bhuchari*, *khechari*, *agochari* and *unmuni*) have been converted into five rings<sup>228</sup> which she puts on her five fingers, while she has lost her heart to the *Satguru* and this is signified by the *haar* she puts on round her neck and which falls on the heart. She wears the flower-like cone of gold on her hair, showing the compassion that has accrued to her from the *Satguru*. The *po-honchi* (a golden bracelet with thick buttons of gold studded on it) that she wears on her forearm reveals that she has arrived in the guru's court.

The *chhann* and *pacheli* (both golden bracelets worn on the forearm close to the bangles) indicate her discernment, deliberation, weighing and measuring of knowledge and wisdom, and her repentance (*pashchaataap*) for the sins of omission and commission she has committed. The armlet (*naunaga*) studded with nine jewels she puts on as a band or bracelet round her arm shows that she had abandoned the nine corporeal apertures (two of the ears, two of the eyes, two of the nose; one each of mouth, reproductive organ and rectum) and penetrated into the sixth ganglion (the *Dasam Dwar* of the *yogis*).

The five-string gold chain (*pachlari*) put on round the neck implies that she has got over the *pachda* (wrangles and controversies) induced by the interplay of five elements. The flower-like clip she puts on the hair indicate that she has perceived the centre of *Gagan* (*Trikuti*). The *bainaa* or *bunda* (the earring with a pendant) which she puts on the ears show that she has pricked up her ears in order to listen carefully and attentively to the unstruck melody (*anhad*), and the moonlike *chak* (*chandrama* or discus or wheel-like ornament put on the head to bind and hold the hair) shows she has opened up the gate of the Sphere of Spirit (*Sunn* where the extra-terrestrial moon shines).

The heart-shaped necklace (*jugni*, studded with sparkling glass or diamond pieces cut out in the shape of heart) demonstrates that she has been tied up (to attach or bind or yoked secretly with or as if with string or rope) with the guru; and she goes across (to the higher

spheres) from this side; this is shown by the *aar-si* which she puts on the thumb (a massive ring with round mirror studded with a jewel).

*Discourse VI, Hymn 20*  
111

**11-15.** The *anvat* (a silver ring furnished with little knobs worn on the big toe on the night of marriage) shows that the way (to the Lord) has opened up (become accomplished inside and that she is now beholding the flame in the temple).<sup>229</sup> The *jhoomar* she tucks on the top-knot of her head and which swings on her forehead reveals that she has watched the immortal gem (*nagina*) inside – the focus of her attention – and wearing the earring with a swinging pendant, she is herself swinging and waving as though inebriated by divine liquor.

She has put on the neck-band (*guluband*) as the recitation of the Name and the golden halter (*hansli*) as an emblem of piety (*sheel*). The golden chain (*toda*) she wears round the neck which falls on the breast is the symbol of the breach and rupture of attachment; having worn the seven-string chain round her neck (*satlad*), she follows the line (course) of truth (*Sattlok* and *Sattnaam*). The jinglers (*ghungroo*) of the tinkling anklet (*jhaanjh* or *jhaanwar*) are the signals of the unstruck sounds within, and the sheen and shine of the decorous ankle-bands (*paizeb*, that which embellishes the feet) is simply scintillating and sparkling.

**16-20.** The curved golden armlets (*baank*) she wears on her arms reminds one that she has penetrated into the Crooked Tunnel; while the nuptial charm she puts on the forehead (*tika*) says that she has accepted the name of her darling Lord (Radhasoami) as the *tek* or refrain. The way she has put on the *chhalla* (a tight plain ringlet) shows that she has with great effort and exertion penetrated into the third *til*, and the heavy wrist-rings (*kara*) indicates that she is listening to the loud sound of bell and the conch-shell.

The golden chain called as *champakali* (having beads like *champak*, a magnolilaceous tree of India having fragrant yellow flowers) affirm that the *surat* has witnessed the petals of lotus, and is watching the wondrous springtide of *Sahasdal Kanwal*. The chain of *chowki* (with squarish pieces of gold studded in it end to end) shows that she has perceived the courtyard of *Sunn* (Sphere of Spirit)

across the sphere of Region of Three Prominences (*Trikuti*) where lightning sparkles and scintillates.

112

Discourse VI, Hymn 21

The *surat* has put on a 6-string chain (*chhabba*) which shows that she has subjugated the six corporeal *chakras* and has subdued the mind and all the sensory and motor organs (jnān *indriyas* and karma *indriyas*); the locket (*latkan*) she has put on affirms that she has overpowered all the outgoing proclivities and urges (*latak*).

**21-22.** The golden clip on the hair above her forehead (*besar*) shows that she is wholly devoted to the *Mansarovar* (*Sunn*) and is making love with the *hamsas* on its bank (deeply in love with the purified spirits haunting the *Mansarovar* lake in *Sunn*). The *bhan-war-kali* (the black bee-like golden clip holding the loose hair together) which she has worn shows that she is deeply engrossed in hearing the reverberating sound of flute of the Rotating Cave.

**23-27.** Hearing the sounds of all the intervening spheres, the *surat* goes entirely into *Sattlok* where the virtuous and chaste *surat* (*sunār*) meets her darling Lord, *Satt Purush*. There she performs the *aarti* of *Satt Purush* or *Satguru*, holding the round plate of *Sattnaam* and *Sohang*. There she beheld the dazzling light of millions and billions of moons and suns, all of which have jointly kindled the flame (of *aarti*), oiled by the virtuous current of truth (*sir-dhaar*). Watching him and taking a measure of her, Radhasoami, bestowed on her perfect position and His absolute grace in His Eternal Abode. There she made a propitiatory offering of diamonds (Sounds of *Sunn*) and rubies (sounds of *Trikuti*), and her verve and liveliness exceeded all limits and all confines (i.e. it became infinite and illimitable).

[Note: In this hymn, the revealer of the Radhasoami Faith, Soamiji Maharaj, has named forty ornaments worn by women in India, belonging to all communities and creeds. Their English equivalents and symbolic values have been indicated in the text itself.]

### Hymn 21 (28 Verses)

*Gurumukh piyara, guru adhaara ...*

**1-5.** The guru-oriented (*gurumukh*) and the apple of the eye of the guru, whose only mainstay is the guru, has made up his mind to per-

form the *aarti*. He continually looks upon the feet (of the guru, adoringly), and he has accepted his sanctuary and protection, and *shabd* (the Word) alone embellishes him and makes him attractive. He has jettisoned all worldly attachments and bonds, and *his cri de coeur* articulating his pangs of separation from the guru, decorated his *surat* (adding beauty and attraction to it). He has driven out *Kaal* (i.e. forced out *Kaal* from its location by means of blows) and has chastised the mind and reduced the degrading *karmendriyas* to ashes. Then he flew up to *Gagan (Trikuti)* and discovered the Name in the middle of *Sunn* (the Sphere of Spirit).

**6-10.** At the sight of the infinitely beautiful form, his eyes were dazzled and at seeing the vast expanse of spiritual spheres he was startled. Then he opened the door fliers and lifted the curtain from the face of the bluish citadel of *Kaal*. He caught the glimpses of the white arena of *Sunn*, the Sphere of Spirit, and in that amphitheatre of gladiatorial contest with *Kaal* and karma he hurled down and defeated karma. Then he fed himself with the limpid current (*nirmal dhaara*) of ambrosia which was sparkling and scintillating, imperishable and eternal. He saw the unique and marvellous atmosphere of the infinite courtyard (of *Sunn*) where he entertained himself with blissful sport.

**11-16.** From the blazing sounds, he makes a selection of the right Sound and through that medium he enters the guru's court. There with the dagger of sound the mind was defeated, and with his teeth set on edge, he stepped aside. The darling of the guru, he was cautioned and made wary (of *Kaal* and karma) by the Name, so that he became a valiant warrior (*soor karaara*). He heard the sound of *Aumkara*, in the region which is living sunlight, and where *cithara*<sup>230</sup> (*chitara*) constantly resonates. O Lord! You are the succourer and rescuer of the humble and the lowly, and (you are) the one who can knock down the noose (of Yama, *Kaal* and Maya) by your look of mercy and benevolence. But I am a man – a degraded reject (thrown out as garbage) and wholly worthless – loaded with heavy burden of vices and lapses.

**17-20.** I am proud of my body (as if I am the body); I am a slave of satyriasis (an abnormally intense and persistent desire in a man

for sexual intercourse). I am blatantly mendacious (I tend to be untruthful and false); I am lying in desolation (completely ruined and devastated spiritually). Haunted by obscene and vulgar greed and bulldozing attachment (*moh bijaara*), I have lost my sense of discrimination and deliberation. Driven to a tight corner, I have dissociated myself from all and sundry and have surrendered myself entirely to you, throwing my head at your feet. And you are so compassionate and considerate, that disregarding my love for the flesh (*chah chamaara*) – a record of misconduct – you have rowed me across this tumultuous ocean of *samsara* to safety!

**21-28.** Ascending to *Sahasdal Kanwal* and *Trikuti*, by your grace, I opened the gate of *Sunn* (the *Dasam Dwar* or Tenth Gate of saints). Beyond *Sunn* and traversing the dark expanse of *Mahasunn*, I witnessed the luminance of the Rotating Cave (*Bhanwar Gupha*). Crossing *Bhanwar Gupha* I had a rendezvous with our *Satt Purush*, thus attaining to the fourth *lok* (the *Pind*, the *Und* and the *Brahmand* being the other three). From *Sattlok*, I went to the Invisible and the Inaccessible Spheres and perceived their ineffable glory, and made an oblation of my body and mind before these deities – the *Alakh Purush* and the *Agam Purush*. My *surat*, accompanied by *nirat* (the goading companion), soared beyond, arriving at the Eternal Abode, which is the quintessence of all that is here and there and everywhere. Rejecting contemptuously the entire phenomenal and noumenal realms I now perform the *aarti* of Radhasoami, time and again, thus augmenting and intensifying my love for Him. I have now gained access to Radhasoami *Satguru* before whom I become denuded of all my strength (i.e. I became humble and utterly dependent on His mercy and grace). What shall I say now, for now I have been rendered incapable of speaking anything except to say that now I am in perfect alignment with Him (i.e. completely unified and joined up with Him or merged with Him).

### Hymn 22 (15 Verses)

*Jiva chitaaye rahey Radhasoami ...*

**1-5.** Radhasoami who abides in *Sattlok*, His own Abode (Radhasoami *Dhaam*) and *Anami*, has descended here to rouse the

*jivas* (from this deep slumber of ignorance and delusion). Those spirit-entities are indeed lucky whose heart of hearts has been able to ensconce Radhasoami (literally, in whose home, Radhasoami has set His feet), who can find words to describe the great spiritual significance of such an eventuality (occurrence)?

Even Brahma (the Procreator), Vishnu (the Sustainer) and Maheshwara (or Shiva, the Destroyer) have failed in the effort. On this occasion, the *jivas*, one and all, are busy accomplishing their spiritual mission, and they are rejoicing while they perform the *aarti* of Radhasoami. Along with the guru, an array of *hamsas* (purified spirits from higher spiritual spheres) has also come down here and they are all according Him a cordial welcome, honouring Him and garlanding Him.

**6-10.** All of them are extremely pleased with the pabulum (spiritual nourishment yielded by the utterances of the *Satguru*) and apparel (*pairahan* or reverence or *bhava* for *Satguru*) gifted by the *Satguru*.<sup>231</sup> All the spectators were well satisfied at the measure and extent of their love and feelings of reverence for the *Satguru*. The imperishable and eternal *Satguru* (*avinashi*) was immensely pleased with them and by His charity and benevolence, qualified them to abide in *Sattlok*.

Radhasoami *Dayal* was pleased to accord to such balanced *jivas*, the gifts of good food, wealth and children, as also the pleasures of worldly objects together with the sap of yoga (*Surat-Shabd-Yoga*); but such was the grace of the *Satguru* that no trace of attachment (with these pleasures) could germinate or sprout in their mind and they just did not become entangled in the snares of *manas* and Maya (mind and matter). Their *surat* remains absolutely pure and clean in the company of the *Satguru*; they remained tied up with the Word (*an-had shabd* or unstruck melody) with their foreheads firmly fastened to the holy feet of the guru (i.e. ever centred at the sixth ganglion or the third *til*).

**11-15.** It is by His own grace, that the guru gave them His gifts, for the attending devotee does not even know the delicate art of begging.<sup>232</sup> The fact of the matter is that when the *Satguru* chooses

to shower his grace and mercy on the disciples, He without their desire or appeal for help, makes them perform the necessary spiritual exercises.

All the unique and rare *padarthas* (wherewithal required for a particular position or specific situation) relating to Name or even *Anami* (Nameless) are lovingly gifted by the *Satguru* to His devotees. And now, at the end of it all, there is nothing left to be gifted by the *Satguru*, for O brother, now He has given away Himself to you (i.e. he has become your own and you, His). Radhasoami now affirms: “May the *Sattnaam* remain your succourer, protector and rescuer.”

## Discourse VII (4 Hymns)

ENTREATIES AND IMPLORATIONS AT THE HOLY, LOTUS-LIKE  
FEET OF THE ETERNAL, PERFECT LORD RADHASOAMI

### Hymn 1 (11 Verses)

*Karoon beenti dou kar jodi ...*

**1-6.** With both hands folded,<sup>233</sup> O Radhasoami, I entreat you and implore you kindly to listen to my prayer! O Lord, you are the *Satt Purush*, you are the *Satguru*, the beneficent, and you are the father<sup>234</sup> and the mother<sup>235</sup> of all the *jivas*. Taking pity on us, do kindly accept me as your own, and disentangle and extricate me from the snares of *Kaal* (and *Maya*). *Satyuga*, *Treta* and *Dwapar* all passed by (elapsed) but nobody could ever know the technique and way of *shabd* (i.e. *Surat-Shabd-Yoga*).

It's only in *Kaliyuga*<sup>236</sup> that the Lord has mercifully revealed and brought into the open the importance of hearing the call of *shabd* (i.e. *Surat-Shabd-Yoga*). For the sake of serving the spiritual cause of *jivas*, the Lord (Radhasoami) manifested Himself in this phenomenal world in order to row the *jiva*'s boat across this tumultuous ocean of mind and matter (*bhau-sagar*), to His own abode.

**7-11.** Leaving behind the three *loks* (*Pind*, *Und* and *Brahmand*), He takes the *jivas* to the fourth *lok* (*Satt Desh*), making them perceive the *Sattnaam*, and the dispensation (*gati*) of the *Satguru*. Sparkling with the scintillating flame (*jagmag jyoti*) at *Sahasdal Kanwal*, He makes the *jiva* perceive the glory and splendour of the full moon across *Gagan* (i.e. beyond *Trikuti*).

In *Sunn*, the *jiva* beholds the white throne of *Akshar Purush*, with diadem, a light-jewelled circulate; there the unstruck melody from the imperceptible realm resonates. O Lord! Your thrall implores you for the realm which is beyond *Kshar* (Word of *Gagan* or *Trikuti*, i.e. *Aumkara*), *Akshar* (the Word of the Imperishable Lord,



*Akshar Purush* in *Sunn*) and *Neeh Akshar* (the *Mahasunn*). It is my earnest appeal that by your grace, I may get at bliss in this world (*lok*) and the world beyond (*alok*), and get into the repose of the asylum and the sanctuary of your holy feet.

## Hymn 2 (11six-line Verses)

*Rom-rom mere tum aadhaar ...*

1. O Radhasoami, you are the mainstay (*aadhaar*) of all the fibres (essential substance or nature) of my being; every vein and artery of mine is articulating *cri de coeur*, and each and every limb and member of my body is imploring, and from every joint of it I am rendering obeisance to you. O Lord, you are the redeemer of the lowly and the wretched beings! I am, in the minutest detail of my life, dependent on you (*kinkar*),<sup>237</sup> while you are the sustainer of all the humble and the lowly creatures.

2. My mind and all my sensory and motor organs (*indriyas*) are replete with vices, depravity and turpitude (*vikaar*); my whole body is tied up with the main line of this fleshly world (*jagat*); I drift in the tumultuous and wild currents of mind and matter in all possible directions. You alone are my rower, rescuer and succourer. O Radhasoami, you are the headspring of bliss and beatitude, while I am the lowliest of the lowly and helpless, enmeshed and entrapped in the ocean of this phenomenal world.

3. O my beneficent Lord (*daataar*)! Rescue me from this drift and trip! Your munificence and your gifts are unbounded and infinite. You are the ocean of charity and compassion, and you are the prop of all the *jivas*. Except for you there is no other succourer and saviour. O Radhasoami! I am totally under your protection which I have sought and got in your sanctuary – mean, degraded and worthless as I am.

4. O Radhasoami! My entreaty is that I may ever live as utterly dependent on your feet (your grace, mercy and protection); my *cri de coeur* is that I may never be disunited from you. O Lord! May I

*Discourse VII, Hymn 2*

keep your holy feet, which are my mainstay, ensconced in my heart of hearts. O Radhasoami, you are the uppermost and infinite; kindly show me your own court (Eternal Abode)!

5. O Lord! If you reckon with my (mis-)deeds, you'll without doubt rule me out of the gamut of your grace and charity. You are sangfroid in person and you transcend this tumultuous ocean of *jagat*, while I am about to sink in the deep waters of this side of the ocean of mind and matter (i.e. I am first declining in moral worth and spiritual values, constantly moving downward, sinking into degradation and depravity). O Radhasoami! Row my (old and clumsy) barge to the other side of this ocean, for you are the oarsman par excellence, and *sui generis* (*sab se nyaar*).

6. O Lord! I am a swindler, a cheat, a backbiter (talking spitefully about an absent person) and hubristic; I am duplicitous, bitter and sulker, devious and mischievous, ruthless and crooked, a braggart and mendacious and an inveterate, compulsive and congenital liar. I am addicted to lure, anger, attachment and infatuations. How shall I enumerate my depravities and lapses and deficiencies? O Radhasoami, forgive and pardon and repress me; I cry and call SOS!

7. Your might and main is infinite; Shesh,<sup>238</sup> Ganesh<sup>239</sup> have all remained helpless and failed to have a measure of you. Maya,<sup>240</sup> Brahman<sup>241</sup> and avatars<sup>242</sup> cannot afford to relate your greatness for they are drifting in the current of *Kaal*. O Radhasoami! You are on top of all, and indeed you are the mainstay of them all.

8. I make an oblation of myself at your feet; I cannot manage to perceive your splendours and dazzling form. Your refulgence is so concentrated and sparkling that it is, indeed, infinite and fathomless so that neither moons nor suns have the capacity to reckon with it. O Radhasoami, who can ever be sure to catch your glimpses without your own grace and charity.

9. Your name is Radhasoami, and this name Radhasoami is all my genealogy and my family. So to say, I am your descendant, your own son and you alone comprise my family. May I keep on reciting

“Radhasoami” and “Radhasoami”, time and again, while remaining wide awake and vigilant. Hey Radhasoami! I can gain access to the core, pith and substance of your path and practices by your own charity and grace.

**10.** You have incarnated here in the form of guru, and you have descended for the sake of emancipation of the *jivas*. You have done a great favour and shown utmost benefaction (*upkaar*) by assuming the human form (so that you may contact and communicate with the ordinary humans, teach and instruct them and obtain their redemption). You are my most generous *Satguru* showing charity of the highest order (*param*) on me and other *jivas*. O Radhasoami! You have opened up the rocky and stony entrance – the gateway to *shabd* (Word).

**11.** Hey Radhasoami! Your spiritual sport (*lila*) is extraordinary and astounding and is like an overwhelming springtide; it is ineffable from one end to the other. It can be perceived and watched only by those whom you enable to do so. Nobody can have a measure of it without your guidance. Hey Radhasoami! You are our guru. Who except for you, can liberate us?

### Hymn 3 ( 6 Verses)

*Karoon beenti Radhasoami aaj ...*

**1-6.** O Radhasoami, I entreat and implore you! Do fulfil my spiritual mission and accomplish my spiritual task; take care of my honour and self-respect and save me from humiliation and indignity. I am utterly dependent on you for everything (*kinkar*) and I pay homage and obeisance and submit to your feet. How long shall I entreat you and plead with you except to say that I am wholly in your refuge surrendering all my strength to you, and making an offering of my being to you.

I do not even know how to implore and entreat, solicit and supplicate; I only know, revere and worship your feet, every moment and every instant. There is none worthy of reverence and worship,

except you, and yet there is no other attendant in your retinue more worthless, unworthy and degraded than me. While I am noisome, offensive and noxious, belligerent and disputatious squabbler and wrangler, you are Radhasoami (the Supreme Lord, the *Adi Surat* joined with *Adi Shabd*); you are the knower of all inner secrets and you have joined me with you, by your grace and mercy.

#### Hymn 4 ( 9 Verses)

*Soami suno hamaari beenti ...*

**1-5.** O master, hear my entreaty, for I am imploring you! O Lord, don't take into account my negative traits, my sins of omissions and commissions, my faults and deficiencies; I am simply failing to maintain the purity of mind and body with which I am wasting away. O Lord! I am your thrall (*kinkar*), I am petulant and peevish, sullen and bitter, going the wrong way. I am degraded and morally decrepit and spiritually dilapidated and sunk in worries. I hear of your fathomless majesty, distinction and exaltation; you are compassionate, the greatest giver and a born saint (*nij* or *svateh sant*). Ever and anon I keep on enmeshing and entrapping myself in the snares of my evil temper and disposition (*kumati*); but then you are omnipotent, having illimitable capacity (*samarth*), with noblest disposition (*maha matvanti*).

**6-9.** I keep on burning in the fire of pangs of separation and I am afflicted by constant worry as to how shall I get across this tumultuous ocean of mind and matter (*bhau-saagar*)? O Lord, transmute my *surat* into truth (i.e. get my *surat* merged into *Satt Purush*) so that I may firmly adhere to the protection of your feet. You grind karma and dharma (karmas as prescribed by the *Karmakand* of Vedas or by sharia, and dharmas of various occupations, ashrams, phases of life, and sexes) coarsely as one splits pulse; do kindly make me nobiliary by inculcating devotional noblesse. You make me fit to follow the line of *Satt Purush* of whom I am a descendant). I wish and pray that I may be able to stomach every sort of disease and distress (*rog-sog*) which may accrue as a result of my firm denial of all pride, arrogance, ambition of greatness and hubris.

## Discourse VIII (17 Hymns)

IN CONNECTION WITH THE MAJESTY AND EMINENCE  
OF RADHASOAMI IN THE FORM OF SATGURU

### Hymn 1 (71 Verses)

*Guru guru main hridai dharti ...*

**1-10.** I install the name of the guru in my heart of hearts; and I get prepared to perform his *aarti*. The guru is the Perfect Being and the director of my disposition, the designer of my destiny (*vidhata*); my mind is ever tied up with his feet (engrossed in devotion to him).

The guru is Inaccessible, Infinite and Nameless; save him I don't reckon anyone else as important – neither Brahma (the Procreator), nor Vishnu (the Sustainer), nor Mahesh (the great god; the Destroyer; also known as Mahadev or Shiva); nor even *Ishwar*, or *Parmeshwar*, or Shesh (Naga); neither Ram, nor Krishna, nor the ten avatars (incarnations); nor even Vyasa-Vashisht, or *Adya*, or *rishis* or *munis* or goddesses and gods, nor with any pilgrim centre or fast or dharma; nor with any *jogi* or faith, or *tapa* or celibate (promising continence); nor with Janak or Sanak or *sanyasi*.

I don't lay store by the knower of *atma* or the *Paramatma* or by the *Akshar Purush* or even the *Neeh-Akshar Purush*. I don't cognise the *Sattnaam*, nor even the *Anami* – all of whom find a mention in *granthas* (holy books). With folded hands I wish and greet all of them but the fact remains that none of them is on a par with the *Satguru*.<sup>243</sup>

**11-20.** It is only by the force of *Satguru* that I became acquainted with all of them; but for his company, how could I get to know and cognise them? The *Satguru* revealed to me the mystery of each one of them enabling me to know the specific place of each and everyone of them in the economy of creation. In as much as the *Satguru* has unravelled the mystery of the realms of all of them, how could I reckon anyone of them as superior to him?

*Discourse VIII, Hymn 1*

123

The guru has brought out into the open the place and position of all of them, so that I could get to know the order of dispensation of

each one of them as it was. As it is, the *Satguru* is the creator of all of them; indeed he it is who is the controller and supervisor (*karta*) of them all. For this reason, the position of the *Satguru* is paramount and none can be deemed to be on a par with him. The moment the *jiva* takes to the shelter and sanctuary of the guru, all his past deeds, his past religious beliefs and his illusions and delusions perish.

Whatever path the guru prescribes for the *jiva*, that constitutes his code of conduct (*karma*) and his spiritual beliefs (*dharma*). If the disciple acts just in accordance with the directions and commandments of the guru, that activity of his will yield for him the benefit of (pure) dedication and devotion (*bhakti*). As it is, your first duty is to look for and seek the guru – and choose that guru who can reveal to you the secret of Sound (Word or *Shabd*).

**21-30.** None can come up to the level of such a guru; if one gains access to such a guru, then what else remains for anyone to strive for? As it is, my definite and certain view is that there is none other to serve save the guru. Anyone who, in his heart of hearts, has unflinching faith and trust in the guru cannot be vanquished either by *Kaal* (mind) or (the efforts of his evil) *karmas*. His dominion (*danka* or control or authority) prevails over the heads of all, and he has no apprehension or challenge from any quarter whatsoever.

By virtue of his companionship, the tall and the mighty are elevated and liberated, for he (the *gurumukh*) is (spiritually) smarter (vigorous, brisk and astute – *changaa*) than them all. The drive and dispensation (*gati*) of the guru-oriented is (spiritually) more vigorous and effective than anything or anyone else; the *gurumukh* emancipates crores of *jivas*. How far and how long shall I sing of the majesty and grandeur of the guru-oriented; indeed, nobody can realise it. Whom shall I explain this?

This whole world is so tightly encircled and enclosed by *Kaal* that no *jiva* can escape its tentacles and they all keep on wandering in the vicious circle of *chaurasi*. Anyone, therefore, who wishes to get rid of this *chaurasi*-wheel will do well to take his heart to the service of the *gurumukh* (so that by his intercession the *jivas* may

be emancipated by Radhasoami *Dayal*). Let them wash their hands of all other activities, and let them devote themselves exclusively to

the service of *shabd* guru, i.e. engage themselves in the practice of *Surat-Shabd-Yoga*.

**31-40.** One may abide in Kashi (Varanasi) for crores of lives; one may take to the recitation of Vedas and abide in pilgrim centres. One may perform *japas* and *tapas* in numerous ways and modes and put on any sort of apparel (yellow, saffron, white, blue or green) and pore over books of knowledge in a bid to equip oneself with erudition, scholarship and knowledge. There are those who take resort to the traditions and values of yore as the refrain of a song – the practices of those whom they have not even seen with their eyes.

They have only heard of their greatness through books and yet they have tied themselves in with them as a prop and became deluded and gone astray. Now, if anyone seeks to explain to them and persuade them to take to the right track and give up their adherence to traditional courses, in giving them up, they feel as if life was itself departing from their being. Some of them have tied themselves up with the prop of Shiva, and some with that of Vishnu; some, with that of Ram; others with that of Krishna; some with a goddess and some with Ganga and Yamuna.

Some of them take resort to the refrain of idol worship and others go about the four major religious centres – Badrinath (north), Dwarka (west), Jagannath (east) and Rameshwaram (south). Some have pinned their faith with Mathura, holding on to the prop of Murari<sup>244</sup> or Madan Mohan<sup>245</sup> or Kunj Bihari.<sup>246</sup> There are those who are devoted to the worship of Gokul (the village where cows are worshipped), and there are those who follow Vallabhacharya.<sup>247</sup> Some put on rosaries of beads around their neck.<sup>248</sup>

Some follow and adhere to the prescribed code of conduct (*aachar*);<sup>249</sup> some stick to performance of *puja* according to prescribed hours – forenoon, noon, afternoon and sunset; others go to Gaya (in Bihar) and perform *shraadh* (*kanagat*) there and surrender themselves to Gayatri.<sup>250</sup>

*Discourse VIII, Hymn 1*  
125

**41-50.** Some read the Gita and others recite the Bhagvad (Bhagvad Purana, detailing the Krishna avatar); still others regularly hear the stories and anecdotes from Puranas.<sup>251</sup> Whether one is a fol-

lower of Dadu,<sup>252</sup> or of Nanak,<sup>253</sup> or Kabir,<sup>254</sup> or Paltu,<sup>255</sup> all of them adhere to traditions and custom as props and do not stir their stumps in the quest of the guru of the time. Unaided by the guru of the time, none can attain to dedication or devotion (*bhakti*), and without devotion, none can make it to *Sattlok*.

This observation has been made only for the sake of those *jivas* who have firmly entrenched yearning and love in their heart of hearts. But those who are lecherous, worldlings and lustful and sensualists don't have to give up their traditional hopes and anchors (*tek*), for these props are their mainstay, without which they have no support or axle. Our teaching is not for them for they are a prey to the lusts of this sensual world (*jagat*).

Of them, some are engrossed in the affairs of their fantasy; others are the slaves of pelf, and still others are the thralls of power, pride and prestige. They are scared of the thought of giving up adherence to traditions, customs and rituals, fearing loss of pelf and power by doing so, and they refuse to join or unite their mind with the ties of love for the guru of the time.

**51-60.** The dedication to the guru is commended only for those who suffer from the pangs of separation from the Lord and pine and yearn to perceive Him. Such yearning cannot accomplish their spiritual mission unless and until they gain access to the guru of the time. As it is, the first step is dedication to the guru of the time; the second step is the initiation or *Surat-Shabd-Yoga*.

So long as one does not have complete dedication to the guru, neither mind nor material urges (impulses, inner drives and yearnings) can be pulverised (pulled up or removed by the roots). Without crushing and grinding the mind, the *surat* cannot be elutriated, and without becoming purified how can it ascend and get absorbed in the Word (unstruck melody)? The guru *bhakti* of such an order can be inculcated only by participating in *satsang* and rendering service to the guru.

Every moment, one has to get into the favour of the guru and ever earn his pleasure. When the guru becomes the apple of his eye and he in turn becomes dear to the guru, the guru will confer upon him his perfect grace and charity (*daya*) and he will instantly receive the



beatitude and blessing, *bhakti* or devotion. But even this concatenation and concinnity will arise by the union (yoga) of the devotee with the guru's grace, without which one should realise that everything will remain a facade and fantasy.

*Doha*: Two line couplets with four steps each

**61-64.** Irrespective of whether one is a Hindu or a Muslim or a Christian or a Jain, without dedication to the guru, none can attain to ataraxia (peace of mind and emotional tranquillity). The first step, indeed, is devotion to the guru for without it not an iota can be achieved by way of accomplishment of one's spiritual mission. There are people around who adopt myriad of remedies on this behalf but they do not keep devotion to the guru in the forefront. This is the major failing of all true religions with the result that they fail to achieve their spiritual target which cannot be hit by a deficient consciousness.

*Doha*: Two line couplets with four steps each

**65-68.** To begin with, you ought to dedicate yourself to your guru steadfastly and firmly; all other remedies come only afterwards. This is because without dedication to the guru, your tie-up with this phenomenal world will never be cut off. You ought to cut out (supplement) the gross bonds with this sensual world by the scissors of dedication to the guru; this done, the subtler ties of your consciousness (*chitt*) can be cut down by the sharp knife of the charisma of the Name. So long as the gross bonds are not cut down how can the subtle ones be felled? As it is, it is incumbent on all seekers to engage themselves in cultivating dedication to the guru. Indeed, one birth can be used up for dedication to the guru (i.e. piercing the sixth ganglion and going across it), while the second birth can be spent in the cause of attaining to the Name (ascending to *Trikuti* where one procures the *Naam* from the *Satguru*).

*Discourse VIII, Hymn 2*  
127

This done, the third birth can be concentrated for attaining to emancipation or *mukti* (ascesis to *Sunn*, the *Atampada* or Sphere of Spirit where one becomes free from the coils of *manas* and *Maya*); while in the fourth birth, you will reach your own (Eternal, Radhasoami Abode).<sup>256</sup>

**69-71.** I now, with great care and attention, prepare the *aarti* of the guru, utilising my body (*kaya*) for *thaali* (rounded plate with edges curved all round) and using up my mind for the lamp from which issues forth the flame of dedication and around which I place viands of love and tendresse (*anurag*). I fasten my gaze on the *Satguru* and direct my concentrated attention on the feet of the *Satguru*. It is in this wise that I have performed this *aarti*. May the perfect *Satguru* grant his protection to me.

### Hymn 2 (13 Verses)

*Guru miley param pada daani ...*

**1-7.** I have gained access to the guru who confers upon me the perennial abode; how can I dilate upon his dispensation and his discretionary order of life of all *jivas* (*gati-mati*)? I am an ignoramus and I don't know of his majesty and greatness; how could I cognise him without his grace and compassion? His dispensation is extremely mysterious and beyond the gamut of Vedas; neither knowledge (*jnan*), nor yoga can comprehend his mystique.

His status is far remote from them, for they are at the beck and call of *Kaal*. But the abode of that compassionate Lord is inaccessible as well as infinite; it is far beyond and separate from the three *Sunns*.<sup>257</sup> Except for the saints nobody knows anything about the secret of that abode, from which he (the *Sant Satguru*) hails and whose mysteries he reveals. I am merely a thrall of his feet and I have cultivated full trust and faith in him and I am sure of attaining to that abode.

**8-13.** He has imparted to me the instructions relating to *Surat-Shabd-Yoga* and by his grace and charity has accepted me as his

128

*Discourse VIII, Hymn 3*

own. Ever and anon, I perform that practice (of *Surat-Shabd-Yoga*) with the conviction that one of these days I will be able to get in tune with that incorporeal, inarticulate Sound (unstruck melody or *Saut-i-Sarmadi*).

My *Satguru* is exceedingly compassionate and merciful; by performing his *aarti*, I became spiritually fulfilled (*nihaala*). For this

*aarti*, I am using my *atma* (spirit or soul) as the *thaali* and my sixth ganglion (*Parmatma*) as the flame,<sup>258</sup> and *Sattnaam* as the pearl which I tie in the string. In a spirit of total dedication I have performed this *aarti* so that I became delighted in the abode of the *Satguru* as fish becomes rapturous in water. Now this *aarti* has become complete so that nothing more remains to be said.

### Hymn 3 (15 Verses)

*Guru preet badhi chitvan mein ...*

**1-8.** In my heart of hearts, the love and tendresse for the guru has grown so intense that it has pulled up my *surat* at his feet. My love for the guru has grown so much every moment that my vision is enchanted and my attention fascinated and captivated by his glimpses. I have made an oblation of all my strength and stamina to *Satguru* and now he has taken complete charge of me and my wits; he has, with spread out arms, taken me in his embrace and bestowed upon me crisp (fresh and firm) and invigorating and bracing devotion.

I now perform his *aarti* and I surrender unto him all my body, mind and wealth and possessions. I have no faith in anyone save the guru; I know of no other sanctuary save the Name (he has revealed). Whatever the guru wills, will happen, for there is none other than the guru to do anything. Guru it is who is the (supreme) doer of things in the entire universe; guru it is who is the *acharya* (teacher or preceptor) of all the spirit-entities.

**9-15.** Guru is the mainstay of my life-breath (*praan*); guru it is who will emancipate me. There is none so loving and dear to me; guru it is who will turn towards the right and positive current (*sudhaar*)<sup>259</sup> that goes upward and inward. It is the guru who is enscon-

*Discourse VIII, Hymn 4*  
129

ced in my heart and at his sight Yama and *Kaal* feel disgraced and ashamed. It is the guru's charisma (*pratap*) which has covered my inside with glory and lustre, which has weeded out all disasters and driven out the threefold afflictions.<sup>260</sup>

I drench myself with ambrosia released by the *aarti* of the guru; and I become drawn in the stream of love which becomes stronger

and stronger by the rising verve and zest, enthusiasm and liveliness. I take to guru's haven as the fish resorts to water; this done, there is nothing else which now remains to be done. I have, at long last, gained access to Radhasoami, the *Satguru*; drinking the ambrosial water with which his feet are washed, I have become satisfied and attained to the state of sangfroid.

#### Hymn 4 (14 Verses)

*Aaj mere anand hoat apaar ...*

**1-6.** This day I have infinite rapture and bliss and beatitude, and I sing the guru's *aarti* which spells his mystique. In my ardent love for him, I have adorned and embellished myself with wondrous articles of tendresse, and my *Satguru* is ensconced wearing his splendid garment. With great care and minute attention I catch his glimpses and time and again I sing of his glory and virtue.

O my companions!<sup>261</sup> Come along and join me after you have brushed aside the dirt, filth and dust (desires of this phenomenal sensual world), and let us sing hosanna to him and catch his glimpses. My guru is majestically ensconced on the bedstead;<sup>262</sup> and it appears that today my sleeping destiny is infinitely roused and has stirred its stumps. I stand steadily in front of my guru, facing him in the hope that I will make his feet the mainstay of my life.

**7-14.** I seek no favour and expect no good from anyone else, and I have tied myself in the string of support of my guru alone, making it the refrain of the song of my life. I am out to make an oblation of my body and mind unto him, and I am resolved to prick up my ears to his utterances alone, listening to him with great care, vigilance and attention. All my karmas have been incinerated (cut

130

*Discourse VIII, Hymn 5*

out and rendered ineffective) by the guru, and giving me the boat (of *Surat-Shabd-Yoga*) he has rowed me across the tumultuous ocean of matter and mind (*bhau*).

He has made my *surat* listen to the symphony (*dhun*) of *shabd* (*Saut-i-Sarmadi*); having ascended to *Gagan (Trikuti)*, I reached the abode of the creator. I abandoned this (dark) body and climbed up the

top of the tower of light and fire (*munnar*).<sup>263</sup> I became extremely depurated leaving aside all the (corporeal dust of desire). I hear the blazing resonance of Name and in the Rotating Cave I heard the ringing sound of flute. My *surat* and her ally, *nirat*, joined together in a common cord and with renewed vigour my *surat* went across the fourth *lok* where I got the full view of Radhasoami, so that day and night I attend His court.

### Hymn 5 (13 Verses)

*Aarat Satguru ki ab karhoon ...*

**1-7.** I now perform the *aarti* of *Satguru*; every moment I entrench my *surat* into the *shabd* (Word or unstruck melody). I gather all the wherewithal (necessary equipment) of *aarti* and arrange them in perfect order, holding the rounded plate of *aarti* in my hands with great care and alertness (*sucheti*).<sup>264</sup> I ignited the flame of true knowledge (*sujani*)<sup>265</sup> so that in that light I caught the right glimpses (*sudarshan*)<sup>266</sup> in my heart of hearts.

All the *satsangis* are close associates; indeed good friends (*sumeeta*).<sup>267</sup> Inside of me, the charisma (*pratap*)<sup>268</sup> grew and developed so that I subdued my mind. In a spirit of dedication, I offer viands as *bhog* (food), and fetch water from the ocean of ambrosia (i.e. Radhasoami *Dayal*). Sitting on the lion-skin (*singhasan*), the *Satguru* roars (i.e. the *Satguru* delivers the stirring discourses), hearing which *Jyoti* as well as *Niranjan* (the form and deity of *Sahasdal Kanwal*) are put to shame. I circulate the *aarti* plate around the *Satguru* who watches me with a kindly glance.

**8-13.** How long shall I sing of his grandeur and glory? Time and again I make an oblation of myself at his feet. I am exceedingly de-

*Discourse VIII, Hymn 6*

131

graded, wretched, humble and lowly, while he, the *Satguru*, is compassionate and merciful from time immemorial. He has bestowed upon me the perfect mode or path of *Surat-Shabd-Yoga*, so that I can now hear the delectable sound of *tamboura*.<sup>269</sup>

Every moment the sound of kettledrum<sup>270</sup> or *naubat* began to reverberate and *surat* aided by *nirat* began to stir up its stumps. I took

bath at the bank of *Triveni* so that in the Sphere of Spirit (*Sunn mandal*) my mind became submerged.<sup>271</sup> My *aarti* thus became complete in every wise so that Radhasoami outpoured His grace and compassion on me.

### Hymn 6 (25 Verses)

*Guru ki aarat thaanungi ...*

**1-10.** I am resolved to perform the *aarti* of the guru, and to resort to the sanctuary of the guru. I will sing of the majesty of the guru and will wash his feet. I will make an oblation of my mind to the guru and will ever cherish his company. Every moment I will turn off *Kaal* and turn away from him; I will straightaway frustrate and vanquish karma. I will ensconce the form of the guru in my heart of hearts and every moment I will drink the sap of his beauty.

I will ever carry out whatever discourses of the guru I hear and then I will raise and lift my *surat* to *Gagan (Trikuti)*. Thence I will ascend to *Sunn* (the Sphere of Spirit) where I will hear the stirring sound of Word (*Rarankar*) – the sound of *Dasam Dwar* (the tenth aperture or door). I will then become one with *Sattnaam (pada)*, and then I will revert to this phenomenal realm once again, so that I will fetch the members of my family close to the guru and make them submit to his feet. I will instruct them in the art of love, teaching them its ways and wonts and make them perform the *aarti* of the guru.

**11-20.** I will redeem my forefathers and ancestors who are no more, and will make a mockery of Gaya (reducing the theory of performing *shraadh* as a means of redemption to dust). I will eradicate all delusions, illusions and hallucinations and will get them good rid-dance from all meanderings and wanderings. I will have their intellect elutriated and purified and will make them hold fast to *Sant Mat*.

132

*Discourse VIII, Hymn 7*

I will fasten my *surat* in the middle of my two eyes (i.e. at the third *til* or the sixth ganglion) and from there I will sublimate it to *Sahasdal Kanwal*. Getting the view of the flame, I will merge into the Word. Then I will have the entrance to the Crooked Tunnel flung open and will seat my *surat* in the Cottage of Three Prominences. Thence I will soar to the bank of *Mansarovar*<sup>272</sup> and dip there and will hear the sound of *sarangi*.<sup>273</sup>

Going across *Mahasunn*, I will get into the Rotating Cave where I will shoot the arrow and get into the sound of the flute from which emanates the resonance of *Sohang* and will then sing of the mysteries of the secret sound. Thence I will rush to the royal highway to *Sattlok* and will get to know the *Sattnaam*.

**21-25.** From *Sattlok* by using telescope I will have a look at the Invisible Realm whence I will mount to the fort of the Inaccessible Sphere and see the *Agam Purush* whose mysteries I will conceal from all and sundry. I will now make appropriate arrangements for performing the *aarti* and augment my love (for Radhasoami *Dayal*). In the rounded plate of devotion I will ignite the flame of *surat*, and will then sing the *aarti* song of Radhasoami and will gain access to the Ultimate, Perennial, Eternal Abode.

### Hymn 7 (8 Verses)

*Guru aarat vidhi deen bataayee ...*

**1-4.** The guru has instructed me about the mode and art of performing *aarti* thereby rousing me from the slumber of bewilderment and attachment with this fleshly realm. He let me know the whereabouts of *anhad shabd* (unstruck melody), and turned my *surat* from this material and mental realm (*Pind* and *Brahmand*) to that (purely spiritual realm). My inner eye opened up and rendered the inner realm accessible to me and showed me the Lord's glimpses; thus enraptured and fascinated, I returned to my own (eternal) abode. I converted my mental lake<sup>274</sup> (the innermost recess) into a rounded plate, and transformed the moon of *Sunn* into the lamp.

*Discourse VIII, Hymn 8*  
133

**5-8.** With great verve, zest and enthusiasm and trendresse, I arranged the articles of *aarti* so that inside of me, I began to hear the resonance of the unstruck melody. I won the game, defeating mind, my adversary, so that right apprehension (*sumat*) registered entry and wrong perception and perspective (*durmat* or *kumat*) took to its heels. I made an offering of my own self at the feet of the guru so that by his charity and grace I gained access to *Satt Desh*. On the

string of sound (*shabd*), my *surat* soared to *Gagan* (*Trikuti*) and my mind zealously stirred to recite the Word “Radhasoami”.

### Hymn 8 (12 Verses)

*Guru charnan par jaaoon balihaari ...*

**1-7.** I wish to make an offering of my own self (my *surat*) at the feet of the guru who showed me the mysterious flame inside of me. The pall of darkness has been dispelled (i.e. spiritually oppressive and depressing atmosphere cast on my *surat* by *Kaal* and *Maya* has vanished) and light has appeared (after the passing of night of ignorance or *avidya*); and now I enjoy the eternal bliss and beatitude of the company of the guru. I know of none else save the guru, for (the sordid effect of) deed, delusion and doubt (karma, *bharam* and *duvidha*) have all disappeared (and now I firmly believe in the perfection and majesty of the guru who is my saviour and redeemer).

I fasten my gaze at the feet of such a guru, resolved to give up my body, mind and riches (and offer them to him). In what words or diction or mode shall I relate the grandeur and greatness of the guru, except to say that day and night my spirit (*surat*) remains engrossed in meditating and contemplating on the guru. Ever and anon, I keep on carving, making and fashioning the ornaments to reinforce the sheen and splendour of the guru; for this I utilise my *surat* as the hammer and mind as the anvil. I use my attention (*chitt*) as the crucible (*kuthaali*, a vessel in which substances are heated to high temperatures and melted) in which I melt away bewilderment (*moh*); and through the pipe of my mouth I blow air to make the fire of pangs of separation more inflamed and radiant red.

**8-12.** I draw wire through the wire-gauge (*jantari*, used by goldsmiths, a flat plate with slots in which standard wire sizes can be measured) of love and introduce twists and coils (*pech*) through *surat* and *nirat*. In this wise, I mould and fashion the golden garland (with 10-12 gold strings having coils and twists) to be put around the neck of the guru; and then when I see the fascinating mien of the guru, I become enraptured and enchanted. Out of my love for him, I get armlets for the guru made and fashioned and get the bangle



(*kara*) made out of my firm faith and trust and confidence in the guru. I get the ring made out of my own limb and get it studded with the jewel and diamond of *naam* and put that ring in the finger of the guru. Radhasoami is ever compassionate and merciful to the humble and the lowly; with a steady mind and unflinching attention I perform his *aarti*.

### Hymn 9 (12 Verses)

*Guiyan ri guru samaj sunavein ...*

**1-6.** O *Guiyan* (comrade)!<sup>275</sup> The guru is speaking on the way to proper understanding and comprehension (*samajh*); all the female companions (i.e. the ten *indriyas* – five of action and five of jnan) are replete with love and are singing in a chorus (of the majesty of the guru). The guru is revealing the whereabouts of the Inaccessible Realm (*Agam Desh*) and is showing the path of *Surat-Shabd-Yoga* (that leads straight to the Supreme Lord). Those who are yearning and pining in love and tendresse for Him are enhancing their devotion to this path. They drink the sap of the love for the *Satguru* and suck the vital energy and vigour of *naam*; reciting the Spaceless and the Timeless (*Adhar*), they will rouse their sleeping destiny.<sup>276</sup> Now, who can speak of the majesty of even those whom the *Satguru* permits to cling to his feet? He it is who unfolds the mystery of the unstruck melody (*anhad bani*) and who enables the *jiva* to hear the Word (*Rarankar*) of the Sphere of Spirit (*Sunn*).

**7-12.** The guru confers that spiritual status and rank of the Supreme Lord on his devotee, in relation to whom the *yogi*, *yati* and *nathas*<sup>277</sup> are all left behind, completely exhausted! By making the

*Discourse VIII, Hymn 10*

135

*nirat* goad the *surat*, he shows the Abode of the beloved master – *Sattnaam* and *Satt Dhaam* – hitting the target of *Alakh* and *Agam* (the Invisible and the Inaccessible Spheres); with a wink he signals towards the Abode of the Ineffable (*Akeh*) and the Nameless (*Anami*, Radhasoami). This mysterious dispensation is known to none; it is only the rarest of the rare saints who can cognise the core of this mystery. It is that station (abode) of Soami (i.e. Radhasoami) to which I gained easy access; to whom shall I speak about it? Now I

am attending this *aarti* with the note that I always ensconce Radhasoami in my heart of hearts.

### Hymn 10 (9 Verses)

*Premi suno prem ki baat ...*

**1-5.** O lover of the guru, hear this allusion to love (refrain)! Render service to the guru in a spirit of love and affection, and make an offering of yourself, again and again, in return for getting his glimpses. A lover of the guru is he who holds the guru's lovely utterances on a par with the mother taking to the stuttering or lisping talk of an infant. The *gurumukh* takes to the body of the guru as lovingly as a satyromaniac takes to the body of a woman, so that he never loses sight of him whether he is eating or drinking, or walks or roams about, or is sleeping or awake. He suffers from the throbbing pangs of separation from the guru as the one who has been hit by the point of an arrow or dart which after piercing the heart causes throes and throbbing pain; it is in this wise that a lover of the guru feels the pangs of separation from the guru.

**6-9.** It is only one who has cultivated such a devotion (*lagan*) for the guru, who becomes a *gurumukh* and who becomes the recipient of true spiritualism. So long as the guru is not held to be so dear, the disciple remains a mere imitation of a lover. Such onomatopoetic lovers (greedy and avaricious) are loud-sounding nothing, merely mind-oriented (*manamukhi*), roaming about here and there, owning none and belonging to none! If so, say how can he be the recipient of true spiritualism? Radhasoami affirms and gives you a clarion call: "Come and grasp the hand of *Satguru*."

136  
12

*Discourse VIII, Hymns 11 &*

### Hymn 11 (6 Verses)

*Guru mere jaan piran, shabd ka deenha daan ...*

**1-6.** The guru is my animating spirit, my life-breath, who has given me the gift of Word (revealed to me the Great Name); Word has become my mainstay, and I have discerned the essence and the core of

Word. How shall I sing of the virtue and quality of Word? Its base is inaccessible; without Word, all the *jivas* are wandering, deluded in a pall of mist and fog (deluded and misled by *avidya* and Maya, ignorance and illusion).

They remain engrossed in the worship of water (rivers) and stones (idols), and are stuck up in a mass of papers (*granthas* and books); they are simply mind-oriented (lacking vision and intuition) and are dead-set for going into *chaurasi*. Without hearing the *shabd* (unstruck melody), the *jiva* suffers from multifaceted afflictions and tribulations; without rendering service to the guru, they cannot discern and reach the point of stability (*thikana*, i.e. will remain like a rolling stone).

O Ignoramus, Nincompoop! Without the Word, in what terms the guru will explain the spiritual mystique? (It is only the Word which can subdue your mind and subjugate your *indriyas*.) And if your mind and senses (*indriyas*) are not under your control, you are merely the fodder of *Kaal*. O seeker! Take to the haven of Radhasoami who will save your soul from all hazards and in every way; in a moment, He'll bestow his grace and compassion on you and will award you a (spiritual) treasure, priceless and beyond your wildest dreams (literally "inaccessible").

### Hymn 12 (25 Verses)

*Guru charan basai ab manas mein ...*

**1-10.** The guru's feet are firmly ensconced in my heart of hearts; every moment I nurse and serve him. This done, I have cultivated love and dedication to the sound of Word inside of me, and on its wings I soared to the first *Sunn* (between the third *til* and the

*Discourse VIII, Hymn 12*  
137

*Und* region (the lower fringes of *Brahmand*). Now, my mind is completely overshadowed by amiableness and amicability (*sheel*) and forgiveness (*kshama*), which has eradicated heatedness (anger or fury) and lust (insatiable sensual craving).

Then, anger and greed took to their heels and I abandoned ego and bewilderment (*moh*). Inside of me the five words<sup>278</sup> became stirring

and vocal and hearing them my mind exhausted and spent out all attachments with this phenomenal world (*vairagi*).<sup>279</sup> By the grace of the guru, the sun (of knowledge or *jnan*) rose, and in its refulgence and light, the layers of darkness were dispersed and this world became alienated from me.<sup>280</sup>

My *surat* now became entrenched inwards and began to contemplate on the inner form of (*shabd* guru), so that all external activities stood jettisoned (like junk). The guru made me experience a unique and unprecedented felicity (*sukh*, happiness or joy), the majesty and intensity of which is ineffable. All the *jivas* of this world are rather unfortunate in that they have wasted away their human form for nothing. I simply wonder as to why they don't love the guru and why do they live as thralls (*kinkar*) of Yama.<sup>281</sup>

**11-21.** Whom shall I speak to and who will listen to me? Eventually, I came back to myself and persuaded myself to keep quiet. O brother! Reinforce your faith in the guru *mat*<sup>282</sup> and live for the benefit of your own soul and give up living for strangers, i.e. for *Kaal* and *Maya*. Get on to the Valley of Three Prominences whence you will take to the path to and soar to the top of the Sphere of Spirit.

Thereafter you will break through the barrier of *Mahasunn* and reach the mart of the Rotating Cave. This done, you will reach the abode of *Satt Purush* where you'll hear the mellifluous sound of harp. There I heard the Words of the Invisible, and the Inaccessible Spheres in whose radiance billions of suns and moons eat the humble pie and feel depressed and disgraced. Then I got in touch with Radhasoami of whom I shall speak nothing except to say that he is the *Anami* (Nameless) *Purush* (Being).

My *aarti* is qualitatively different from all others; it will be comprehended only by one whose *surat* is the apple of the eye of

her Lord Radhasoami. I have dealt with this mystery which is unfathomable and which none save the saints can know. As for the *Karmakandi jivas* of this world (fellows who are given to performing outward practices, rituals, customs, *tapas*, *japas*, *yajnas* and what have you) they are blind (sightless) and are all entangled in the noose of *Kaal* (dead-set on *chaurasi*). These secrets should not be divulged

to them at all; from them this exceedingly abstruse and esoteric faith must be kept concealed and hidden.

**22-25.** O earnest seeker! Practise assiduously the *Surat-Shabd-Yoga* and devote your body and mind (i.e. all your faculties and wits) to the recitation (of the Great Name, Radhasoami). Perceive and catch the full glimpses of the guru's mien, and discern and show good judgement in recognising the unstruck melody. Keep alive the desire for attending the *satsang* and do attend it whenever the opportunity for it affords itself. This is the excellent lesson imparted to you and now say and affirm: "I have picked up and learnt of the majesty of Radhasoami Name."

### Hymn 13 (11 Verses)

*Satguru saran gaho mere pyarey ...*

**1-2.** Oh my dear seeker! Take to the shelter and seek the protection of the guru, after you have paid off the tax of karmas.<sup>283</sup> (The extent to which one has paid off the tax of karmas, to that extent alone he has taken to the guru's sanctuary.) The veil of Maya has enveloped the *jiva* and has led to the rise and growth of forgetfulness and delusion, in which the whole world is being consumed and rotted. To take to the guru's shelter is a unique way out of this malady but this sounds a peculiar and extraordinary remedy to which nobody seems agreeable.

**3-4.** The entire *jagat* (world) is in the thralldom of Maya, and does not take to the guru's haven so that the whole world is really extremely unlucky; only that one can obtain that pure dispensation (*nirmal gati*) who takes to the guru's shelter. But it is only the one who is the recipient of the grace and charity of the pre-creational

*Discourse VIII, Hymn 14*  
139

Creator (*Adi Karta*, i.e. Radhasoami *Dayal*) who develops and stirs the desire to partake of the ambrosial current of *nij chaitanya* of which the *Satguru* is the embodiment.

**5-6.** How long can I go on speaking of the might and main of that dispensation (*Gati*) which permits and induces the *jiva* to seek

and get the guru's sanctuary? It is only the rarest of the rare *guru-mukh* who can cognise and discern this dispensation. Such a *guru-mukh* feels no pleasure anywhere save to be at the feet of the guru; nothing else is agreeable to him and he remains completely lost in this rapturous joy and beatitude.

**7-8.** Such a *gurumukh* ceases to be conscious of his body and mind the moment he gets the glimpses of the guru; how can then he retain any awareness of what is happening in his home or outside. How can I dilate on the state and status and grade of such a *surat* which is so fully drenched in the colour of love?

**9-11.** Yoga,<sup>284</sup> *vairag*,<sup>285</sup> and *jnan*<sup>286</sup> are all dry and dreary; even if one has all these three attributes but is devoid of that sap which is available in the current of *nij chaitanya* (of which the guru is the embodiment), he is as dry and dreary as dust.<sup>287</sup> [In other words, one who is devoted to *Satguru* and has taken to his refuge, he is spiritually productive, fresh, lively and vigorous, rather than the man who claims to be a yogi, a *vairagi* (renunciant) or *jnani* (learned).] Even amongst the lovers, it must be a rare lover who is the recipient of this rare gift (*niyamat*). Radhasoami declares that the grandeur and greatness of the sap of the love of such a union can be sung only by a rare *gurumukh*. (See *Discourses of Maharaj Saheb*, No. 88, ed. 1983, pp. 266-68.)

### Hymn 14 (17 Verses)

*Guru saran aaj main payee ...*

**1-9.** This day, I have got on to the sanctuary of the guru; my bliss and beatitude is rising beyond limits; for me it is a matter of great rejoicing and celebrations (*badhayee*). I have gained access to the guru who is the veritable ocean of compassion and considerateness;

140

*Discourse VIII, Hymn 14*

at the portals of my home, the sounds of congratulatory messages, compliments and felicitations are resonating.

The guru is the giver of the perennial, eternal joy; my mind is ever drawn towards his feet. Day and night, I practise and develop devotion to the guru, and I sing of his eminence (distinction and high, exalted rank) from the bottom of my heart (inner depth of a person's in-

ner feelings, mind and attention). I engross my *surat* in the act of catching his glimpses, and I augment love and tendresse for him in my heart of hearts. I fasten my gaze upon the countenance of the guru and in doing so I experience having seen the radiant mien of millions of moons and suns.

Now, without doubt, there is none on a par with the guru and I declare and announce it from the housetops (that is publicly). O my brother! Catch hold of the feet of the guru firmly. Even after receiving this noble human form (a rare gift) why do you wander about here and there, ever off the right track? It is time now that you make this birth of yours (as a human being) fruitful. Treating this phenomenal world as a mere dream, detach your attention from this unreal stuff and devote yourself to the love for the guru.

**10-17.** This phenomenal world is like a dark night (with hardly a ray of light to relieve its darkness, ignorance and delusions); the only light in this world can emanate from the form of the guru who shines and radiates like a moon. It is that light alone which sheds coolness all around the heart and the luminescence of his discourses spreads like moonlight. There is none bigger and greater than my guru; all others are besieged by *Kaal* (the force that deludes, beguiles, bewilders and blinds one to reality). It is only some rare *gurumukh* who looks for the *Satguru*; for all, except the guru-oriented, are mind-oriented and are his (*Kaal's*) cherishers (*chere*).

These fellows speak of the majesty of the guru from the word of mouth but there is no love lost between them and the guru. They wander about here and there, deluded and beguiled, but they do not fasten their attention upon the high and exalted status of the guru. I regard such *jivas* as unfortunate; as for me, I do not reckon anything without the guru and I recognise none save the guru. Now I perform the *aarti* of the guru, and strongly grip the feet of the guru.

*Discourse VIII, Hymns 15 & 16*

141

### **Hymn 15 (11 Verses)**

*Guru charan dhoor kar anjan ...*

**1-6.** Use the dust of the feet of the guru as the collyrium of the eye so that the inner eyes may be opened up (and the inner realm may be

rendered accessible to them), and the mind depurated and cleaned up. The beautiful form of the guru is luminescent like the sun and it is the destroyer and dispeller of the pre-eternal darkness (*avidya* and *Maya*).<sup>288</sup> It augments love in my heart of hearts, and every moment it intensifies my verve, zeal and enthusiasm. My *surat* thus ascends to *Gagan* and has a rendezvous with the guru; then the *surat* hears the Word of the *Satguru* (in *Sattlok*). It is that *Satguru* who now occupies a prominent place in this world, and is now rousing the debilitated and unconscious (*achet*) *jivas* so that they may become aware and stir up their stumps. In what way can I sing of the majesty of the guru, for he is now raising, lifting and elevating the fallen and degraded *jivas* to the level of exaltation and purity (i.e. he is regenerating the fallen or lost humanity).

**7-11.** Mind and matter (*mana* and *Maya*) are exerting every ounce of their energy to pull back the *jivas* into their mud and morass but they are kicked in the teeth and trampled upon by the feet of the *Satguru*. As for me, I pass under the appellation of *daas* (slave or thrall) of the *daasaas* (*servus servorum*);<sup>289</sup> I make an offering of my body and mind to the service of the guru. I am degraded (*kinkar*), a crook (*kutil*), impure and defiled, sullied and polluted; the guru, however, has taken me in his lap and accepted me as His own (purified and elutriated me). In this human birth, I have successfully fought and won the battle of life; I discerned the form of the guru which has fascinated and captivated my mind. Radhasoami has stated that this is the *aarti* which was sung by *dona*, i.e. both by the *surat* on the one hand, and by mind and matter, on the other.

### Hymn 16 (19 Verses)

*Main kaun kumati urjhaani ...*

**1-9.** I have become immersed and entrapped in the tentacles of erroneous, crooked and stupid ways, so that abandoning the glimp-

142

*Discourse VIII, Hymn 16*

ses of the guru I go back home to attend to domestic work. What remedy should I now adopt so as to ensconce the guru's feet in my mind and attention? Where should I get the appropriate instructions to implant the seed of spiritualism in the sub-soil of my mind? Day and night my mind remains depressed and downcast and I wonder as to why should I have left the bliss derived from sitting at the feet of the



guru? This human form does not come by off and on; so that why should I (in this human form which I have luckily found) sink into this bottomless ocean (cesspool) of mind and matter (*bhaujal*). I have now resolved never to forsake the company of the *Satguru* and to break with both body and mind. I will extirpate (uproot) my karmas by the strength of the guru and to rout *Kaal* by the power of *satsang*. If only the guru were to show me this favour and grace, this formidable task could be (easily) accomplished. The only desire which I cherish in my mind is that I may never abandon the guru's feet.

**10-19.** None has ranked anyone over and above the guru; all the earlier saints and the Vedas have reaffirmed this position. All and sundry have sung of the might and main of the guru; this has become known to this lowly and humble man like myself. My devotion is wholly tied up with the feet of the guru; even the sheen, shine and splendour of the nail of the guru I am incapable of narrating. Billions of suns and moons are put to shame (when they sight the radiance and splendour of the guru); they cannot even comprehend the luminescence of his nail.

These (suns and moons) only dispel the outward darkness, but the refulgence of that nail enables a person to perceive the innermost recesses of the heart and discover the (spiritual) pearls there. That nail illuminates the heart (confers special enlightenment), so that I make an offering of my heart and soul to the nail of the guru. I now perform his *aarti* (with gusto), and ensconce my mind in his lotus feet. O *Satguru*! Retrieve and retrocede my *surat* so that even if I go home (to attend to my household affairs), I may come again and yet again. O Radhasoami! Hear my *cri de coeur*: "Cut off my fetters and chains (bonds of attachment with this phenomenal world). I am your *servus servorum* (slave of slaves, the drudge of a servant); one word from you would spell<sup>290</sup> my redemption."

*Discourse VIII, Hymn 17*  
143

### Hymn 17 (42 Verses)

*Kaal ne jagat ajab bharmayaaya ...*

**1-10.** *Kaal* has deluded and misled the entire world in a peculiar manner; I wonder how much and how shall I deal with it! He has placed supreme importance on the methods and techniques, rituals

and customs of ages gone by, and proclaimed them as permanent, and relevant for this *Kaliyuga* also.

As a result, (i) the witless *jivas* (nincompoops, idiots and stupid fellows) who drift along the currents of mind have all stuck up with the worship of water (rivers) and stones (idols); (ii) those that are wise and proud of their learning and erudition, have become the thralls of the goddess of learning (*vidya nari*); and (iii) the rest, that is those who are neither fools nor wise but ordinary folks and occupy the middle ground between the two extremes, have become engrossed in *japa* (recitation of mantras), *tapa* (penance), fasts and *sanyams*<sup>291</sup> or in other deceptive snares which mean burning in the five fires.<sup>292</sup>

Witness the multifarious skulduggery of *Kaal*, the creator (of *Pind*, *Und* and *Brahmand*) who has trampled over the head of some (the learned, the erudite and the arrogant ones) and the feet of others (the idiots and the witless and the ordinary folks). He has deceived one, duped the other and deluded the entire world keeping everyone off the right track and the ultimate destination. Watching this plight<sup>293</sup> of the world, the *Sant Satguru* became manifest himself and instructed the people in the principles of service to the guru, and the might and main of the Name, *satsang* and *Satguru*.

**11-20.** He laid stress on these three principal means (of salvation, viz. *Sattnaam*, *Satsang* and *Satguru*) and declared and exposed all the other methods and means as hollow and devoid of substance and meaning. O Seeker! Regard the reading and reciting of the Vedas, *Shrutis*, *Smritis* and Puranas as utterly useless.<sup>294</sup> The *pandits* and *bheks* (the mendicants and anchorites who have changed their normal appearance and wear white or blue or black or saffron or green clothes), who are all engaged in earning food for their bellies, scorn and mock and taunt the saints. In their own spiritual interest, i.e. for

the sake of their salvation, the saints explain the truth and point to the right path to them but they are so supercilious and conceited that they refuse to listen to their advice.

This is because they hanker for power and riches; deem them, O Seeker, as devoid of spiritual quest altogether! They are dead-set for *chaurasi* in which they will wander about and fall into the circle of all the four categories of species (*andaj*, *jeraj*, *svedaj* and *udbhij* –

born of egg, of membrane, of perspiration and of soil). They pick up the learning of the past *yugas*, like Nyaya<sup>295</sup> and Vedanta.<sup>296</sup>

Those devoted to these systems do not reflect and deliberate upon the nature of these methods nor do they care to examine their qualifications and entitlement or capacity to follow and observe those methods. They merely study them and in the process become haughty and begin to put on airs. They refuse to imbibe the knowledge that is relevant to this *yuga* with the result that instead of making progress, they retrogress and fall into ignorance. The faith pertinent to this *yuga* is (a) humility, (b) feeling of being an alien in this realm of mind and matter (*gharibi* or *ghurbat*), and (c) deep devotion to the guru of the time.

**21-30.** With these means (as listed above), the mind and attention will become depurated, purified, steady and quiet and will readily soar to *Gagan* (*Trikuti*). This done, follow and adhere to the path of *Surat-Shabd-Yoga* which is inward and you'll get on to the abode of five *shabd*s,<sup>297</sup> and ascending on the wings of *shabd*, you will negotiate the way from one Word to another (from *Sohang* to *Sattnaam*) and will attain to the *Sachch Khand*, *Sattnaam*.

But this means that to begin with, i.e. at the very outset, you must dedicate yourself to the devotion of the guru; all the rest will follow at its own. Enshrine the form of the guru in your heart of hearts and cultivate that order of love for him which the red-legged partridge (*chakor*) has for the moon. So long as one does not have love of this order (as the red-legged partridge has for the moon), persist in trying this mode only (i.e. cultivate love and dedication for the guru). When the devotion to the guru reaches the climax, your *surat* will soar to the spaceless, timeless, heavenly sphere.

*Discourse VIII, Hymn 17*  
145

Those who consume themselves in chasing the Word without the shield and sword of devotion to the guru are witless and silly for they are attempting a wild goose chase. Word will open up and be unravelled only by the grace of the guru, for it is the spiritually valiant guru who alone will pull it up (from the morass created by mind and body). Without cultivating guru-orientation, the *surat* will never ascend and will never be able to break into the *Gagan*, nor will it receive the *Naam*.

**31-42.** Guru orientation (*gurumukhta*) is the root of everything (spiritual); treat all other modes and methods as mere branches. (And what is *gurumukhta* and who is a *gurumukh*?) Even as the child is the darling of his mother and as a woman is dear to a satyromaniac, as water is the basis of life of the fish, and *svati* raindrop is dear to the pied-crested cuckoo (*cuculus melanoleucos* or *papiha*), likewise, to the *gurumukh* the guru is dear, and it is only when he is so dear to the *gurumukh* that he will be able to make any headway with the spiritual problem.

I have said whatever had to be said; now it is up to you to accept it or not to accept it. This is the *aarti* sung by a *gurumukh* and it is only a *gurumukh* who will be able to identify and attest it. Devote yourself to the love for the guru knowing it that Radhasoami has laid primary emphasis on love and devotion to the guru. Wash out all other forms or varieties of devotion (or else you will only set off to *chaurasi*).

Why do you set out to *chaurasi*? Radhasoami has firmly declared that there is nothing like devotion to the guru (in the universe of spiritual discourse). Day and night, you ought to contemplate on the form of the guru and prick up your ears to the Word revealed by him. This alone will elutriate and clean up your eyes, ears and heart of all the impurities, and make them brilliant and lustrous and as undefiled as the palace of crystal. Radhasoami, in emphatic terms, stressed the importance and positivism<sup>298</sup> of the path of devotion to the guru.

### Discourse IX (10 Hymns)

THE MAJESTY OF THE SATGURU IN  
THE FORM OF SHABD

#### Hymn 1 (16 Verses)

*Dhanya, dhanya, dhan dhanya pyaarey ...*

**1-8.** Oh my dear Seeker! I felicitate you for your being devoted to Word. You are indeed lucky, blest and blessed. How shall I speak of the might and main of the Word? Those who are fully acquainted with Word alone know of its greatness and grandeur. What simile shall I put forth to describe the Word (it is matchless and non-pareil), for it affords me protection (against the onslaughts of mind and matter) every moment.

Those who are devoid of the experience of Word, and do not know its dispensation, keep on wandering deluded and beguiled. Those who have gained access to the guru who is immersed in *shabd*, and practices and advocates the *Surat-Shabd-Yoga*, and those who have developed love for the Word, i.e. who practise the *Surat-Shabd-Yoga*, are exceedingly lucky. Without the sword and shield of Word, the mind cannot be brought under control. As it is, you ought to make your *surat* aligned with the Word. I therefore wonder as to why did those who failed to get into the estate of the Word make their advent into this world at all?

**9-16.** The Sound is resonating inside everyone every moment; then why do they not prick up their ears to its contents? Sit down alone, in privacy and seclusion, and meditate on the Word, so that you may get its sign and signal. Giving up indolence (*aalasya*), somnolence (*nidra*), inertia and languor (*kahili*), engross yourself in meditation on the Word. Inside of you, Five Words are resonating and discern them and discriminate them) one from the other. The guru has unravelled the mystery and shown you the light (*jnan*) of the Word; become a meditator on it. I have been talking and talking of the

*Discourse IX, Hymn 2*  
147

majesty and grandeur of the Word time out of number but nobody follows and adheres to Word. He who does not soar to the mountainous valley of Word, has wasted his life in vain. Radhasoami has taken to silence after saying this, and saying it time and again; in sum, nobody can get into the stream of Word without luck.

**Hymn 2 (20 Verses)**  
*Shabd ne rachi Triloki saari ...*

**1-10.** It is the Word that has created the entire *Triloki*;<sup>299</sup> it is from the Word that the entire Maya<sup>300</sup> has emanated and spread out. Word has created *Und* (the egg-like, lower *Brahmand* comprising the regions of Vishnu, Brahma and Mahesh) as also *Brahmand* (the egg-like sphere of the Universal Mind or Brahman); it is the Word that has made the seven islands<sup>301</sup> and the nine-parts region or *Naukhand*.<sup>302</sup> The *shabd* has created the three *gunas*, viz. Vishnu (symbol of *sattva*), Brahma (that of *rajasa*) and Shiva (that of *tamas*) – the three leading gods and their subjects (*praja* or *jivas* ruled by them); it is the Sound on which stands the terra firma and the firmament.

The *shabd* it is that is the *causa causans* – the initiating or the primary cause from which has emerged the *jiva* (the *surat*) and the Brahman (Universal Mind); it is from the Word that the sun and the moon (the realms of *Trikuti* and *Sunn*) have emanated. The Word has created *Sunn* and moulded *Mahasunn* and has created the fourth *lok*, i.e. the *Satt Desh*. It is the Word which is resounding in the being of everyone. And yet Word is separate from the Invisible and the Inaccessible Spheres (where Word is of a different or separate order which cannot be translated into the words of human beings).

None and nothing is devoid of the Word; it informs all space and time (*thaur* and *thikana*). How should I sing of the might and main of the Word? O seeker, get to the Word whichever way you can manage. The guru is giving you a clarion call: “Nobody can do you any good save the Word.” Fasten your *surat* upon Word in intimate friendship; Word alone is primordial energy (*chaitanya*) which sheds light all around.

**11-20.** Ever and anon, practise *Surat-Shabd-Yoga*, for without listening to Word regularly, your self-centredness (“I-ness”) will not be removed. Subduing your mind, practise *Surat-Shabd-Yoga* for it is only at the hands of the Word that both *Kaal* (the force of downwardness and outwardness) and karma (the evil effects of your past actions) get frustrated and routed. O my darling! Engross your *surat* into the practice of *Surat-Shabd-Yoga* for without the Word it will never attain to redemption. Word is resonating inside your body; hear it by the medium of *surat* and reflect and deliberate the meaning of call.

Usher your *surat* on to the top of *Gagan*, where there is ceaseless resonance of the sounds. If you are deeply wounded by the sharp arrows of yearning for Word, you'll derive such pleasure from those pangs as would make all other joys appear sour and disagreeable. (The fact is that) nobody has really cared to prick up their ears to Word, practising it as their life-breath, so that all of them are wandering about the vicious circle of birth-death-rebirth (transmigration of souls). It is only the saints who have unfolded the path of *Surat-Shabd-Yoga*; none else could perceive and comprehend its core (*marm*). (O Seeker! I warn you that) without resorting to *Surat-Shabd-Yoga*, you will only ask for disgrace and dishonour; get hold of the Word and don't go about prattling and wandering about here and there like an eccentric (*jhak maarna*). Tie up your *surat* with the string of Word; Radhasoami has spoken of this "open secret".<sup>303</sup>

### Hymn 3 (29 Verses)

*Sab ki Adi shabd ko jaano ...*

**1-10.** O Seeker! Take it at my word that the Word (*shabd*) is the beginning of everything; and realise well that it is also the end of all. The three *loks* as also the fourth *lok* have all been created by the Word, going the whole hog. Word and *surat* are like two currents which constitute *praan* (*praan* and *apana*, i.e. exhaling and inhaling) of the *Anami Purush*.<sup>304</sup> All vitality (*chaitanyata*)<sup>305</sup> flows from them; nothing comes from anywhere save from the Word. When *shabd* (Word) becomes secret it is termed as *Anami*; but when it becomes manifest (comes into the open) it is called as *Naam*.

*Discourse IX, Hymn 3*  
149

As it is, both *naam* and *Anami* refer to one central reality, i.e. *shabd* or Word; without Word all would be noughted. Word or *shabd* is concealed in the *Anami*, even as fire is hidden in the stone. It is the Word which is the *causa causans* (the initiating or primary cause); and Word it is that is the *causa causata* (the effect or the cause which owes its existence to the *causa causans*, the *kaaj* or the secondary cause or the mission, or object or project); it is the Word which has created all that exists.

*Shabd* (Word) is the Inaccessible; it is the Invisible; it is the *Sattnaam*, the Word of *Sattlok*. *Shabd* is the emblem of *Mahasunn*,

termed as negativity of the Word or *Nihi Akshar*, and *shabd* is also the Word of *Sunn* which is deemed to be imperishable or *Akshar*; *shabd* is *Sohang* and *Rarang* too is *shabd*.

**11-20.** OM is Word, and so is *Niranjan*; Brahman is *shabd* and so is Maya *shabd*. The *jiva* is *shabd* as also the *seewa* (or *Ishwar*) is *shabd*; the *surat* flows from Word and Word from *surat*. In this manner, Word is warp (*aut*) and Word is woof (*paut*);<sup>306</sup> Word is on top and Word is in the bottom (i.e. Word informs the East, the West, the North and the South, and of course the middle). Word is the servant (disciple or *surat*); Word is the master (or Soami, *Shabd*). Word is omnipotent and omniscient, knowing everything and everyone inside out. Word does not die; Word is immortal (*amar*); Word does not decay and it is non-deciduous (*ajar*).

Word is the guru and Word is the disciple; without Word all expectations are false and illusive. Word never perishes while the body does perish; without Word nothing can come to hand (nothing is available). All the saints have spoken of the essence of *shabd* and have declared: “How can there be any emancipation without the Word?” Word is deep and serious (*gehar*); Word is sober and sedate (*gam-bheer*). Without Word, you cannot attain to a sphere that is steady, stable and imperishable (*theer*). None can attain to a state of steadiness without Word; all other means and plans for it will go awry.

**21-29.** Word breaks up all chains and fetters; Word eradicates all afflictions of the body and mind. Word is the fish; Word is also the

150  
4

Discourse IX, Hymn

water; Word is described as Truth by Kabir. Guru Nanak also commends Word and Word it is that sober and steady Tulsi insists upon you to perceive. Word is the cloth (from which clothes are made out), and Word is the garment (prepared and cut out of the cloth); likewise, Word is the butter and Word is the pith (*heer*). O Seeker! Seek the Word inside your body and you’ll get it; Word abides in *Sahasdal Kanwal* and in *Trikuti*. Without Word all the *jivas* are captives (of *manas* and Maya); you’ll gain access to Word if you happen to meet a fakir.<sup>307</sup> Word is the crescendo (*bamm*, left or *teep*); Word is decrescendo (*zeer* or *khiraj*);<sup>308</sup> without the churning rod of Word, they all churn water (not milk). Get hold of the Word for that is an estate on



which you do not have to pay tax; it is a free land which any sincere cultivator can occupy and exploit; anyone who gets hold of that territory (*shabd*) becomes (spiritually) affluent and rich. Word it is that is the King; and Word it is that is the vizier.<sup>309</sup> Radhasoami declares: “O my son! Try to understand the secret and mystery of Word.”

#### Hymn 4 (22 Verses)

*Guru ki daya le shabd samhaar ...*

**1-11.** Earning the charity and mercy of the guru, take to Word; and in the company of the guru, make the Word as your mainstay. Word it is that will make you swim across (this tumultuous ocean of mind and matter); without Word, you will drift along the current of *chaurasi*.<sup>310</sup> To practise *Surat-Shabd-Yoga* is the only real, substantive (spiritual) activity; it is the Word which will elevate you to the Sphere of Spirit – *Dasam Dwar* of saints.<sup>311</sup> Cultivate love for Word who is the internal guru (of whom the corporeal guru is a manifestation), and abandon and throw away all other karmas as useless. Save the Word, there is no helmsman of your spiritual vessel; it is Word that serves the cause of all. The mystery of Word, of course, differs from Word to Word and that distinction shall be well explained to you by the guru. All that you have to do is to concentrate your *surat* at the gate to the heavenly sphere, i.e. at the sixth ganglion, so that you may gain access to *shabd* and get rid of the junk (*janjaar*, i.e. rubbish and discarded and second-hand objects).

*Discourse IX, Hymn 4*

151

Word will row your boat across the ocean of this phenomenal world; as it is, you must be vigilant and watchful in listening to and discerning the Word. Depend on Word and Word alone for your spiritual survival and sustenance; for without Word nobody can escape (the snares of *Kaal* and *Maya*). It is Word that will eradicate pride and arrogance (*aham*, ego and “I-ness”); Word alone will afford you good riddance of all vices and degrading and evil traits (*vikaar*). I am stressing and emphasising upon you again and again that there is nothing except the Word which exists in fact (Reality, i.e. all else is non-existent or unreal).

**12-22.** Engage yourself in *Surat-Shabd-Yoga* and do not accept defeat; get on to the boat of *shabd* and sail across (this ocean of mind and matter). I greet and congratulate those whose hearts and souls are illumined by Word and who have made Word as their mainstay. Prick up your ears to Word and soar high and fly into the higher spiritual realms; make Word the garland round your throat (i.e. your inseparable, intimate friend and associate, like a chin-strap). Grasp the Word (i.e. grip it firmly as if with the hands) and jettison all the rest (which is nothing but junk); realise that without Word there is no liberation. O simpleton (*ganwaar*)! Try to comprehend the mystery of the Word! Why do you go about wandering and drifting along the vicious currents of the mind? Pull out (extract) your *surat* (from the clutches of mind and matter) and pull it, fastening your gaze upon the third *til* remembering that the current of the right Word is on the right side; on the left side lies the trap of *Kaal*.

Leave off the Word from the left side and make your *surat* take the steady course. In a spirit of love, prick up your ears to the sounds of bell and conch-shell (in *Sahasdal Kanwal*) beyond which is the sound of *Aumkara* (in *Trikuti*). In *Sunn* (the Sphere of Spirit) listen to the Sound of *Rarankar*, and hear the resonance of flute in the Rotating Cave. In *Satt Desh*, get on to the sound of harp; I will not speak explicitly of the sounds of the Invisible and the Inaccessible Spheres (for there is nothing in this phenomenal world to which these Sounds can be compared and no words which can convey what those Sounds are like). Sorting out everything Radhasoami has given a recital of the mystery which you must ensconce in the middle of your heart.

152  
5

Discourse IX, Hymn

### Hymn 5 (15 Verses)

*Shabd bina sara jag andha ...*

**1-8.** In the absence of the Word, the whole phenomenal world is blind, groping in the dark; I wonder as to who will cut out (remove) the noose of bewilderment (*moh*)?<sup>312</sup> Without Word, all (spiritual) business (*dhandha*) is fruitless, for without Word, the *jiva* remains bound in bonds and chains (of *Kaal* and Maya). Word is the sun and the moon (both of which are great cleansing agents); as it is, without

the Word the *jiva* remains befouled, besmirched, subdued and polluted.

Without the Word, all remain slovenly and slow-witted (*matimand*); this is because Word alone is the right adviser (*naaseh*, “one who renders advice” or *naseehat*) and the correct pedagogy (the right principle, practice and profession of teaching).<sup>313</sup> One who practices *Surat-Shabd-Yoga* receives bliss and beatitude; without Word everyone is damnable and cursed.

As it is, ever and anon engage yourself in the practice of *Surat-Shabd-Yoga*; do not contemplate on anything except on Word. But that great mystery – the Word – you’ll gain only from the guru; once you do it, then submerge yourself into the blissful ocean of the Word. It is the Word which illuminates the spaceless and the timeless (*Adhar*); as it is, ascend and peep into the entrance to the city of Word (*Shabd Nagar*).

**9-15.** Word remains distinct and separate from all the rest (which is high sounding nothing); it is the Word which enables the *jiva* to pass his years in peace, amity and comfort. Realise that Word is the sum and substance of all that is there; rely on Word and you will be emancipated. O Friend! Ever and anon, practise *Surat-Shabd-Yoga*; conquer and subjugate *Kaal* by the weapon of the charisma (*pratap*) of the Word! O Seeker! Note and perceive the bank and wharf (*ghaat*) of Word inside you; through the power of the Word, discern your beloved Lord (*piya*). The Word it is that obliterates the lines (marks, traces and effects) of the karma (your past deeds); the (initial) Word it is which will unite you with the Ultimate Word (Radhasoami). Without Word, all knowledge remains diano-

*Discourse IX, Hymn 6*  
153

tic, discursive, false and unreal; and without Word all contemplation is shallow and sham, barren and bankrupt. O Simpleton! Don’t forsake the Word; thus Radhasoami advises you time and again.

### Hymn 6 (14 Verses)

*Shabd ki karo kamaayee dum dum ...*

**1-7.** O Seeker! Every moment remain engrossed in the practice of *Surat-Shabd-Yoga* for there is no other comrade<sup>314</sup> (*hamdam*) like the Word. Close your (outer) ears and then listen to the reverberations of the Word inside; Word will drive “I-ness” (arrogance, self-centredness, ego) out of you. Gain access to the Word and then you’ll attain to steadiness and control of mind. After that you’ll perceive the glowing and brilliant light of the flame and remain rapturous in the resonance of the Word every moment. You will then feel sick, disgusted and satiated with the objects of pleasures and forsake all of them for you would have soared high and heard the sonorous and resonant sound of the Word that is rich, deep and impressively loud.

The guru directs that you must remain contented and engrossed in that sound; and then you will hear the diapason and crescendo of the sound (glorious and harmonious burst of musical sound and gradual increase in its volume: *bam-bam*). Then the *surat* rises from there rapidly, as if walking with heavy or noisy footsteps, impressively (*dham-dham*), and arrives at *Sunn* (Spirit-Sphere) hearing the euphonious tinkling sound (*cham-cham*).

**8-14.** Thereafter, you will hear the sound produced by overtones rather than volume and pitch – that of timbral and tambourine (*kham-kham*); what shall I say about the majesty of the Sound which is infinite and unlimited. Whatever I may talk about it, it will be found wanting. This is a matter which is enigmatic and mysterious (a puzzle inside a riddle inside an enigma); how can I unravel its mystery. The *surat* now gains access to the depths and dimensions of the Spaceless and Timeless (*Adhar*).

154  
7

Discourse IX, Hymn

It now sits with her beloved Lord enjoying his perennial blissful company. All the darkness and dirt (*tam-tam*) of the inner recess of the heart is now eradicated; showers of Sound are falling like murmuring rain (*rim-jhim*). Inside you, as the light spreads, drops of ambrosia fall as the drops of dew. The mind has become fed up (annoyed and bored) with all other modes and methods (except *Surat-Shabd-Yoga*); the *surat* is now constantly applying to its wounds the healing and soothing balm of the Word (Sound). I now surrender my body and mind and all to the guru; Radhasoami speaks in this wise, time and again, with every breath (*dam-dam*).

## Hymn 7 (10 Verses)

*Shabd sung bandh surat ka thaata ...*

**1-5.** Embellish your *surat* in the company of the Word (shedding off all its filthy covers); don't drift in the swift currents of the ocean of this phenomenal world having a vast stretch. Without the Word, you will not be able to get on to the path leading to your own abode; as it is, try to discern and perceive that path inside your own being. Make such a splendid and glorious arrangement with the Word as would land you in a state of ataraxia so that you may then feel light, as if sleeping on a comfortable charpoy.<sup>315</sup>

Soar to *Gagan (Trikuti)* and there lick the sap of ambrosia; realise that except for the Word there is no other straight path (to salvation). Fill in the pitcher of your mind with (the sap of) Word; it is the Word alone which will cut off (remove by cutting) and cut out (delete) the karmas (of whose effects you continue to be a prisoner).

**6-10.** Without the Word, you become split in twelve (i.e. innumerable parts or *janams*, wandering into the vicious circle of birth-death-rebirth); by entering into the company of the Word you become bored and fed up with this world and turning inward become withdrawn from it. Word it is which can fling open the stone-like shutters that bar your ascent; but peep into the even courtyard of equity and equity redemption.<sup>316</sup>

*Discourse IX, Hymn 8*  
155

Ever and anon sort out and select the right Word (avoiding the Word from the left and concentrating on the one towards the right and from the centre); partake of the sap of that Word and also distribute it to others. Then, you will hit the nail on the head of *Kaal* (i.e. you will do the right thing) and, in the company of the Word, will twist (*aant*) on *Kaal* (i.e. you will be able to bamboozle him to your own advantage and extract from him all you can, and bit over). Radhasoami gives a clarion call (*mar kutaant*): "Word it is that unravels or resolves the knot of primordial energy (*chaitanya*) with matter (Maya) and mind (*manas*, i.e. *jada*)."<sup>317</sup>

## Hymn 8 (9 Verses)

*Surat ab shabd mahin nit bhana ...*

**1-9.** Ever and anon, fill in the *surat* with (the sap of) the Word; do this work alone and ignore the rest. Perceive the shining lotus in the heaven above, and in the middle of the two eyes (at the third *til*), witness the glowing and dazzling flame. From there, reverse your *surat* and mind towards the spaceless, and opening up on the banks of the middle current, i.e. *sushumana*, reverse upwards.

Abandoning the current of *ida* (left nerve), ascend through the *pingla* (right nerve) current and then hit the target (third *til*) with the sharp arrow (attention) shot through the tight bow (the two eyes); the *surat* will then proceed further holding fast to the Sound (*dhun*). This done, you will withdraw from egoism and arrogance and detach yourself from all delusions, illusions and hallucinations. You will then witness the wondrous game they played at the dome or tower of *Sahasdal Kanwal* whence you fly to *Trikuti* and hear the melodious sound of *OM* and the thunder of clouds (*megh*).

Reaching the Sphere of Spirit, you will arrive at the banks of *Mansarovar* (the reservoir of spirituality which is directly below the seat of *Akshar Purush* himself; the immersion in this lake will purify you of all subtle impurities of *Brahmand* that you may have imbibed during your upward journey, through the region of *Kaal Purush*, viz. Brahman or Universal Mind). You will be transformed into a *hamsa* (purified spirit) and will pick up (spiritual pearls or

156  
9

*Discourse IX, Hymn*

sounds) day and night. Now the *surat* gains access to its own eternal abode and will become enraptured and sit steadily there from which it will not move. Ever and anon taste the sap of ambrosia there and then perceive the *mauj* or dispensation of Radhasoami.

**Hymn 9 (22 Verses)**

*Dhun sun kar manas samjhayee ...*

(Listening to Word, I persuaded the mind to believe itself ...) – REFRAIN

**1-10.** This (mind) has not learnt to believe even from millions of ways and means employed to persuade it; it is only by listening to Word, that it understood. The yogis are practising their own ways (yoga), and the erudite and the scholasts remain occupied in acquiring (theoretical) knowledge. The ascetics became fed up and got tired of *tapas* (penances and ascetic practices) and the celibates (got tired) of subduing their senses and mind (by ineffective methods).

The so-called contemplators (*dhyanis*) indulge in mental contemplation (*dhyana*) and keep on knocking their heads encountering adverse situations and circumstances. The pandits studying the Vedas keep on quoting them here, there and everywhere but the power of their (theoretical) knowledge (*vidya*) goes waste. Neither intellect nor literary skill and dexterity serves any useful purpose, so that the learned and the erudite, at the end, repent of their vain efforts. Save the devoted and right practice of *Surat-Shabd-Yoga* no other device or technique can be of any avail.

It is only when the disciple gains access to a guru who is aware of, and acquainted with, the mysteries of *Surat-Shabd-Yoga*, that the former (disciple) can have yearning for his eternal abode (Radhasoami *Dhaam*). It is only when one successfully begins to perform *Surat-Shabd-Yoga*, that his mind can learn to be steady and tranquil. It is not by empty ambition (*hirs*)<sup>318</sup> and by wishful thinking (*havas*)<sup>319</sup> that anything worthwhile can come to hand; for making spiritual gain one has to sacrifice one's mind and body (to the Lord).

*Discourse IX, Hymn 10*  
157

**11-22.** Wishful thinkers (*bulhavasi*) and the pretenders or hypocrites can have no trust in the efficiency of Sound. This sound emanates from the ultimate, spaceless sphere (i.e. from Radhasoami abode); it can be grasped only by a valiant disciple (literally, a troop or soldier) of a (perfect) saint. He alone can slay the mind (which is like a refractory horse) i.e. can subdue and subjugate it and ride on it; he alone can encircle and besiege the fortress of *Gagan (Trikuti)*.

Crossing the moat that surrounds the Sphere of Spirit, he will fly to the vast expanse that touches the barrier of *Mahasunn* whence he will break through the entrance of the Rotating Cave where the *Sat-*

*guru* will show him the crystal palace. The sight of that sphere is marvellous and astounding (*adbhut*) where every ray of light is as luminous as the sun. Billions of suns and moons shine there and spread their lustre all around.

The firmament of *ghat* (straight pitcher or lower part of the body down below the throat) is illuminated by the lustre of the *aughat* (the reverse pitcher which joins the pitcher at the neckline). The spectacle here is peculiarly intricate which can be spoken of by a *gurumukh* by reversing and turning his *surat* upward. How can I narrate the mystery of that region which is unfathomable; only one who has attained to *Sunn samadhi* <sup>320</sup> can comprehend it.

But then he cannot speak about it for his case becomes like that of a dumb person who has tasted jaggery but cannot articulate what it is like. The situation of that which is ineffable and indescribable is peculiar and unique; how can I articulate it? But even as it is, Radhasoami has manifested what now is an open secret.

### Hymn 10 (10 Verses)

*Anhad baajey baje Gagan mein ...*

**1-5.** Unstruck melodies are resounding in *Gagan (Trikuti)*, hearing which the mind is enraptured and exhilarated. The guru is enabling you to hear this melodious Sound inside your own body; engage your *surat* in the Sound of thunder. My *surat* has slain the lion (mind) and raided this forest (realm of body and mind) and it

158

*Discourse IX, Hymn 10*

has gained access to Word after waiting ages. I have so engrossed my *surat* in the Word that its echo is vibrating in my veins, arteries and nerves. Listening to and hearing the Sound, my *surat* got into the melodious Sound of *Sunn* so that I have driven away all the jinn and ghosts and goblins.<sup>321</sup> (In other words, I have attained certainty and driven away all imaginary fears, suspicions and doubts.)

**6-10.** The *surat* will never again have to encounter these apparitions and phantoms. The guru by his grace has bestowed the melody of Word to me inside my own body. By the cooling charisma of Word, I have dowsed all heat and fire (generated by my fleshly, sen-



sual desires); having seen this phenomenal world as a mere dream, I am now roused and have begun to stir my stumps.

I now listen to word inside this very (corporeal) mansion, and every moment I employ this method (to control, slay and subdue my mind). Inside of me, I find and receive the gems and jewels of Sound, and move forward in the compound of Words one after the other. Slaying my sensual passions (literally *madan*, lust and arrogance), I grasped the Word, following the directions of Radhasoami given to all who care to listen.

*Discourse X, Hymn 1*  
159

### **Discourse X (2 Hymns)**

DISCERNING WORD OR NAAM (NAME)

#### **Hymn 1 (38 Verses)**

*Naam nirnai karoon bhai ...*

*Rekhta* (Scattered Strain)<sup>322</sup>

**1-5.** I now proceed to evaluate the content of the term *naam*, and deal with the difference between its two major varieties (*dudha vidhi bheda*). I sing of the two types of names: *varnatmak* and *dhunyatmak*, bringing out clearly the difference between the two. As for the *varnatmak*, what is uttered in words and articulated by the tongue and what is reduced to writing and is capable of being read out is called as *varnatmak*. It is emblematic<sup>323</sup> of the Sound but without the guru not an iota can be attained.<sup>324</sup>

**6.** When one gets at the guru who is fully acquainted with the mystique of Word, he will enable the seeker to act as the archer who shoots an invisible game by hearing the sound it makes (*shabd bhedi* or *dhun bhedi*). The *surat* then, with the help of the Sound, can unite with the deity of whom that Sound is the emblem or insignia or from whom that Sound is issuing forth.

**7.** If a seeker gains access to the master (i.e. the *Sant Satguru*) he will enable him to discover the organic unity between the Name (Sound) and the Named One (the *Purush* of whom that Sound is the emblem).

**8-11.** If one begins with the recitation of the articulatory Name (*varnatmak*), he will eventually reach the Named One of whom that articulatory Name is the emblem and the insignia. By the articulatory Name, cleanse and elutriate your *surat* and mind and then soar to *Gagan* and grasp the Sound of which the *varna* is an emblem. Deem the Sound-Being (*dhuni*) and the Sound (*dhun*) to be one and

160  
1

Discourse X, Hymn

the same and discern the Sound by your *surat*. When the Sound and the *surat* merge into each other, you will at once perceive and experience the *dhunyatmak* Name (the Essential Sound).

**12-15.** Tell me, how can you achieve this state without the guru and without practising what he ordains (*karni*)? It is only the one who has impassioned yearning (*chah*) and ardent love (*anurag*), who is exceedingly lucky and a genuine *gurumukh*. I have sung of both the *Naam* and the *Naami* (the Being bearing that Name) and elucidated the mystique of Him whose Being is indistinguishable from the Name He bears (i.e. the Being is identical with the Name He bears).

Everything is within the reach of the guru's dispensation and disposition (*mauj* or will), for he can transmute anyone he likes into a *guru-mukh*.

**16-17.** A *gurumukh* is he who becomes guru-oriented in respect of his body and riches and who loves the guru by his heart of hearts (*nij manas*). Only then, he will be able to engross himself in the Sound, and to get good riddance of the three *gunas* (and rise above the *traigunyatmak* realms of Mahesh, Brahma and Vishnu).

**18-20.** I have explained the distinction between the *varna* and *dhun* (i.e. the articulatory name and the essential Name respectively), which can (also) be termed as *vach* (i.e. exoteric, visible and manifest) and *laksh* (i.e. esoteric, invisible and unmanifest). Deem the *vach* to be *varnatmak*, and the *laksh* as of a piece with the (*dhunyatmak*) Sound. The whole realm of mendicants and ascetics is lost and deluded in the articulatory names; it is only a rare spirit who takes a measure of and deliberates on the *dhunyatmak* Name.

**21-30.** The anchorites and mendicants (*bheks*) consume themselves in exoteric *japas* and *tapas* centred around the articulatory names and gain nothing worthwhile at all. Those who have not been able to discover the esoteric content of the Word, remain denuded and deprived of the blissful fruit of the unstruck melody (*Naam*). They may go on reciting the articulatory names times beyond number (too many times to be counted, thousands and millions of times) but their inner eyes are not opened (unable to see the Reality).

*Discourse X, Hymn 1*  
161

Darkness, which is another name for *samsara*,<sup>325</sup> cannot be dispelled from the *samsaris*, for they continue to go astray under the stress of bewilderment (*moh*),<sup>326</sup> pride and hubris (*mada*)<sup>327</sup> and lust (*kama*).<sup>328</sup> They miserably failed to perceive the mystery (of the intimacy and organic unity) of the *dhuni* (the Being from whom the *dhun* or Sound issues forth) and the *dhun* (the Sound), and they did not take resort to *Surat-Shabd-Yoga*.

And this because, they could not gain access to a guru who is fully acquainted with the secrets of the Sound and *Surat-Shabd-Yoga* and who could help them hear the Word which alone could eradicate their "I-ness" and the attendant afflictions. *Kaal* has made them

crack-brained (idiotic, insane and crazy; literally, *Kaal* has rendered their intellect leaky), so that they have wasted their human form for nothing.

Moved to pity, the saints give them a clarion call (to come round to the right track) but they pay no attention. They reveal to them the secrets of the Five Sounds and point to them the path of *Surat-Shabd-Yoga* (by which alone the *surat* can soar and merge into the Word and gain salvation). They disclose to them the names of the Word (from *Niranjan* to *Sattnaam*, *Alakh*, *Agam* and *Radhasoami*), their forms and their locales (*roop* and *asthaan*).

**31-38.** The saints teach them how to perceive and practise *Surat-Shabd-Yoga* but the *jivas* do not give a hoot and refuse to accept their advice. The saints raise the *surat* to *Gagan* (*Trikuti*) and explain to them that the path to this lies in their body. When the *surat* reaches *Brahmand* (the Sphere of the Universal Mind including *Sahasdal Kanwal*, *Trikuti* and *Sunn*), it will begin to discern and comprehend; in the middle of *Sahasdal Kanwal*, it will be able to perceive the mystery. Soaring to *Bunknaal* (Crooked Tunnel), it will make a dash to *Trikuti* with panache and making it to *Sunn* it will get at the dispensation and majesty of *Dasam Dwar* (Tenth Gate).

Reaching *Mahasunn* it feels exhilarated and arriving at *Bhanwar Gupha* (Rotating Cave) it hears its melody of flute. Making it to the Immortal Sphere (*Amar Pada*, i.e. *Sattlok*), it perceives the root of the *Pind* and the *Brahmand* regions, and receives a full account of the sound of harp. Thence the *surat* discerns the mystery of the Invi-

162  
2

Discourse X, Hymn

sible and the Inaccessible Spheres (*Alakh* and *Agam*) and in the *Radhasoami* abode it witnesses the *causa causans*, the primary or the initiating cause of all Sound. How shall I open up the mystery of *Radhasoami*? O Seeker! Understand it by the signal given by Him with a wink.

### Hymn 2 (21Verses)

*Naam rasa chakha guru sung saar ...*

**1-10.** I tasted the sap of *naam* and its substance (reality or essence, i.e. *sar*); I abandoned the sap of prurience, finding it wholly insubstantial and tenuous. I slayed (subdued and subjugated) the mind and made my *surat* wear the colours of the Sound (made it strongly attached to *shabd*); taking recourse to forgiveness, I burnt and destroyed anger. This day, I gained access to the fountain (*bhandaar*) of *naam* (Sound) and realising that greed is after all destitute, I averted it (turned it aside).

Soaring to the heaven (*akash*), I discovered the dispensation of *naam*, and perceiving Light, the darkness of bewilderment vanished. Noticing the sight of *Trikuti*, I received the wealth of *naam*, and forsaking hubris I settled down there in great delight and ecstasy. I listened to the melody of Sound in *Sunn*, the Tenth Gate; and traversing *Mahasunn*, I gained access to the locus of *naam* (*naam pada*). My *surat* made the Rotating Cave its mainstay and source of sustenance, and there heard the *shabd* of *Sohang* and the resounding sound of the flute.

Pursuing the line of *naam* I arrived at the fourth *lok*, and meditating on the Name I arrived at the Inaccessible Sphere (*Agam*), and beyond it I gained access to Radhasoami Name. As it is, set this world ablaze (i.e. burn your boats with this phenomenal world) and attend the *satsang* so that inside your being you will perceive the refulgence of *naam*.<sup>329</sup>

**11-21.** Hubris and inebriation caused by power and pelf reached the end of their tether and sat down disgusted and defeated; the *surat* took to the Name as one takes a garland round one's neck. It is

*Discourse X, Hymn 2*  
163

the saints who openly sing of this mystery of *Surat-Shabd-Yoga* but these (worldly) *bheks* (anchorites, mendicants and recluses), who are simpletons, refuse to accept the salubrious counsel of the saints. The *pandits* (erudite) and the yogis (practising all sorts of traditional yoga, like *Rajyoga*, *Hathayoga* etc.) have all got stuck up on this side (i.e. on the side of mind and matter); the scholasts, despite their scholarship, have to accept defeat (in their encounter with saints).

Those rare, exceptionally great saints who have broken up the door of the third *til* could soar and reach the spiritually inaccessible spheres. They have unfolded the various stages and spheres of *naam*

as they traversed them and perceived and reflected on them; no error and mistaken notion remained and they opened up and exposed the whole mystery to view. They have lifted the curtain from the face of *naam*, keeping nothing concealed; I am saying all this to you out of great love for you. Once you gain access to a *Satguru* who is exceedingly generous and large-hearted you'll devote yourself to this effort (*karni*) designed for your liberation.

You will then receive from him the Name of the Great Creator – the Name that is *Ism-i-Azam*; tie yourself up with that Name and ascend on the wire of *surat*. Then, like a fish, climb up and ride on the reverse current, and in the wise of a spider hold fast to your thread (i.e. to your *surat*) and get along with it. *Kaal* who was calling again and again in a bid to stall you and slam the door of your ascent became desperate and fell down exhausted, and that woman, Madam Bubble (*Maya*) sat down, ashamed of herself in sheer disgrace. The *surat* now gained access to her own abode and she met her Supreme Lord – the Infinite, Supreme Being.

164  
1

*Discourse XI, Hymn*

### **Discourse XI (1 Hymn)**

THE MAJESTY AND MAGNIFICENCE OF SATSANG AND THE  
REVELATION OF THE MYSTERY OF SATTNAAAM

#### **Hymn 1 (109 Verses)**

*Kahan lag kahoon kutilta mana ki ...*

**1-10.** How shall I dilate on the skulduggery (underhand dealing, trickery and depravity or *kutilta*) of *manas*; it just refuses to observe

the decency of adhering to the letter and spirit of the guru's discourses cataloguing the do's and don'ts, and moving in that direction. As a result, love has vanished and devotion has gone in hiding; the mine (*khaan*) of ill-will, antagonism and envy has opened up (operating without restraint). Maya has brought to bear her skulduggery and cunning,<sup>330</sup> and *Kaal* has wrapped the entire realm with the cover of darkness.

O Brother! Knowledge (*jnan*), power of intellect or reason (*buddhi*), and *satsang*, forgiveness, dependence on the *mauj* and dispensation of the guru have all taken to their heels in despair (*hirayee*). Witness this queer spectacle which beggars description; it appears to be the effect of *Kaliyuga*.<sup>331</sup> The *satsangis* and *satsangins* are all brothers and sisters, disciples of the same guru; instead of living in amity and love, they fall out and fight with each other, day and night.

*Kaal* has played his dice so cleverly that he found his niche in *satsang*. He infiltrated into the *seva* structure, having failed to gain the target of his ambush and ambush in other ways and by other routes. He created such coils and loops and winding twists in the course of *seva* (service to the guru) that he filled the minds of all the *sevadars* with tension, hostility, suspicion, distrust and uneasiness. *Kaal* has so tainted and tarnished the *satsang* and contaminated its limpid waters that the guru himself has to admonish them and the *satsangis* themselves find them a pain in their neck, causing them grief, hurt and anxiety.

*Discourse XI, Hymn 1*  
165

**11-20.** The guru admonishes and chastises them but they learn nothing from his admonition which falls on deaf ears; mind-oriented as they are, they follow and observe the vagaries, erratic and outlandish notions of their base mind and move in their own grooves. And yet (for their own fault) they blame and censure the *Satguru*; that is how again and again they are led astray and set out to *chaurasi*. It is a pity that even after attending the *satsang* for all these days, they remained unaffected and uninfluenced by it.

I now make a *cri de coeur* to the *Satguru*: "Get the better of *Kaal* (who ever misleads and misdirects my mind) and put it on the right track (*su-dhaar*). After all *Kaal* cannot prevail over you (i.e. *Kaal* cannot prove superior to you and gain mastery on you)." O Soami,

cut down the noose of Yama (the god of death) so that the mind of *satsangis* may become depurated and elutriated and their love for your feet may become more intense and ardent, and so that in their mutual amity and goodwill and affection, they may all rejoice; as it is, do cut off the noose of mutual antagonism which makes them lie in ambush in a concealed position in order to launch a surprise attack on each other (*droh ghaath*).

Let all the *satsangis* come close together in amity and harmony and every moment nurture mutual love, affection and regard for each other. This precisely is the command which the *Satguru* has been pleased to give to all concerned; those who do not acquiesce to it will be deemed to be under the sway and dominium of *Kaal*. And one who carried out this order of mine, will straightaway enter the court of the *Satguru*.

**21-30.** As it is, take care of your understanding (*buddhi*) and keep this ordainment of the *Satguru* in your mind. But those whose minds are under the thralldom of *Kaal*, they will not comply with this ordainment of mine. As it is, do not worry at all and let there be no anxiety in your mind; every moment recite the *Sattnaam*. Regard yourself as humble, lowly and meek, and deem yourself to be degenerated, degraded and blinded (*nipat* and *neech*).

As it is, why put on airs and act superciliously (displaying arrogant pride, scorn and indifference) in relation to anyone (who may be far better than you in every respect); for death is dangling on your

166  
1

Discourse XI, Hymn

head like the sword of Damocles.<sup>332</sup> Witness how in this world extremely poor beggars and destitutes have taken to humility and meekness, so that anyone may say to them anything, may handle them roughly and sternly and even cruelly, but they take no offence whatsoever (i.e. do not feel injured, humiliated and offended).

Now, if after attending the *satsang* for so long, you have not made your mind in that mould, what benefit have you derived from your long attendance at the *satsang*? As it is, what you now ought to do is to implant humility and meekness in your mind. If anyone feels hurt at your hands, cry “Ah” (exclamation expressing pain) and wash his feet (as a token of your regret and request for forgiveness); function with amity with each other.



**31-40.** If any one takes offence at the hands of another and becomes annoyed, the offender must at once seek to bring him around. With folded hands, he should implore his mercy and kindness, he should cajole and coax him for forgiveness, and fall down at his feet. But notwithstanding all these gestures of goodwill, if the offended fellow does not come round (i.e. does not change his mind) he will only be a sinner in relation to *Satguru*.

How can the damage, pain and affliction caused by jealousy and envy (*jalan* and *eershaa*) to the nature of a person be wiped off? The only panacea<sup>333</sup> for this ailment is *vivek*<sup>334</sup> by which the afflicted person can persuade his mind and bring it around to the right track or get merged into the compassion of the *Satguru*. Without the compassion and kindness of the *Satguru* nothing can be accomplished, and without *vivek*, negative propensities like envy, jealousy, hatred and revengefulness cannot be wiped off.

It is only when the *Satguru* chooses to show mercy to the *jiva* that he can manage to get rid of such evil propensities and errant urges (*durmat*) from the mind. How can the malady of a person be effaced who in the outside pretends to be humble but nurses malice and petulance inside? Now it is incumbent on the pretender to forsake his hypocrisy and so to depurate himself as to uproot his pretensions (*kapat*). And if he cannot so act on his own (without help), then he should implore and supplicate before the *Satguru*.

*Discourse XI, Hymn 1*  
167

**41-50.** Before the *Satguru* he ought to make a clear confession and admit his hypocrisy and pretension, without concealing anything behind the curtain; reposing full trust and faith in the guru, he should make bare and reveal all his faults and deficiencies. He ought to tell him all about his vices and blemishes (*augunas*) and fully disclose them to him, imploring his mercy and soliciting his forgiveness saying: "O Soami! Expel my pretensions and hypocrisy! I am helpless and feckless (feeble, weak and inefficient, powerless). Sail me across this stormy ocean of matter and mind. It is only when you generously shower your mercy on me that hypocrisy can be ejected from my being. There is no other remedy for this and except for your charity and grace, there is no other way out." The masquerading mind is ensconced in the beings of all and has grasped and gripped everyone's back firmly with its hand.

Even while the *jiva* attends the *satsang*, he (unfortunately) cherishes worldly ambitions and nurses tenderness and entertains fear of this material world. However, by the mercy of the guru his hypocrisy will be destroyed. But he who does not make bare his pretensions before the guru and claims to be unpretentious (*nishkapat*), he is doubly pretentious (in that he is, in fact, pretentious and he hides this fact from the guru) and there never can be any remedy or cure for him. Indeed, he is unfit for *satsang* for he is a patient of a chronic, incurable malady; he is a chronic, inveterate and habitual pretender in this world.

**51-58.** But then he can get good riddance of his malady, gradually, if he happens to gain access to an omnific, perfect *Satguru* and lays his head at his feet (forsakes his ego), and if he persists in *satsang* (steadfastly and obstinately despite difficulties). Anyone who has the privilege to keep into the waters of *satsang*, all his dirt, impurities and pollutions, morbidities and maladies will be washed down (i.e. washed completely, especially from top to bottom).

What can I say about the majesty and magnificence of *satsang*? I can only say that I do not deem any other means as effective for salvation as the *satsang* is. Especially in *Kaliyuga*, there is no specific way to redemption other than *satsang* and the saints have also not talked of any other means for liberation. By such activities as kar-

168  
1

Discourse XI, Hymn

mas (*Karmakand* or rituals, pilgrimages, fasts, recitation of *granthas* and penances, *japas* and *tapas*, and *puja* and chants) – all of them only reinforce ego, pride and arrogance.

And more. These practices of past ages cannot be performed strictly according to the precise procedures laid down in *shastras*, so that their results are the opposite of those expected of them (i.e. their effects would be adverse and results would be deleterious). For this reason, they have ruled out these practices and have proclaimed the superiority of *satsang* that is so majestic and so effective, eclipsing all other means.

*Doha*: Couplet with two steps in both lines of the verse

**59.** What is called as *satsang*? Hear all about it now: in short *satsang* is that company or congregation where there is adulation and adoration of *Sattnaam Satt Purush*.

**60-69.** The fourth division is called as the *Sachch Khand* (the other three being *Brahmand*, *Und* and *Pind*); it lies trans-*Mahasunn*. The saints have spoken of *Mahasunn* as that sphere which is beyond the region of *Akshar Purush* (i.e. beyond *Sunn*). That *Akshar* is the root of the Vedas, although the Vedas do not fully comprehend the *Akshar* and have termed it as *Neti Neti*, i.e. “It is not this!”, “It is not that!”<sup>335</sup> (So to say, the Vedas are negatively aware of it but have no positive knowledge of it.)

When the Vedas have no full knowledge of the *Akshar*, how can they be aware of the dispensation of that which is beyond *Akshar Purush* or *Paar Brahman*? The Vedas and the ancillary books (*Kateb* or *shastras*) here reached the end of their tether (the range of their endurance) and they stopped short of *Akshar Purush* and his sphere, *Sunn*. They failed to catch the core of that which is beyond *Sunn* and *Mahasunn*; that has been revealed only by saints.

O Brother! The *yogeshwars* and the Vedantists<sup>336</sup> also remained confined to the subtle form of Brahman. The *Sattnaam* of which the saints have spoken and the *Sattlok* which the saints have targeted and aimed at, is beyond all these. Using your (false) intellect don’t call them as one and the same. The saints have, without mincing

*Discourse XI, Hymn 1*  
169

words, clearly and unambiguously declared that the Vedanta *mat* is *Kaal mat*.

*Doha*

**70-71.** The saints have clearly affirmed that Vedanta *mat* is the *mat* (path) of *Kaal* and that the secret of *Sattnaam* and *Satt Purush* is far away. Deem all the religions of this vicissitudinous world (*samsara*) as the religions of *Kaal* (Brahman); recognise only the religion of *Sattnaam* and *Satt Purush* as the religion of the Compassionate Lord (*Satt Purush Radhasoami*).

**72-80.** I now recite to you the mystery of *Sattnaam* and explain to you its beginning and end (i.e. beginning and endlessness – *Adianta*). At that time (when the *Sachch Khand* came about) there was no “egg” and no “Brahman egg” or *Brahmand*. There were no three *loks* (*Brahmand*, *Und* and *Pind*), nor were there the nine regions or continents. Neither Brahman existed nor was there *Atma Pada* (*Sunn*), nor even *Paar* Brahman or *Parmatma*.

There was neither any god, nor any goddess; there were no *suras* (lesser gods or planets or angelic beings) nor homo sapiens (*naras*) or recluses or sages (*munis*, observing silence), nor was anyone to attend to them was created. At that time there was neither *Kaal* nor *Maha Kaal*, neither *Sunn*, nor *Mahasunn*. There was no terra firma, nor firmament, nor Vedas, nor Puranas; neither anything like Vedanta (Upanishads and Gita), nor the end of any *sadhana* or *siddh* (*siddhant*).

To what length shall I go in revealing to you this mystery? At that time, not an iota of creation had become manifest. At that time, only the Absolute Lord, the Nameless and Measureless (*Anaam*, *Amaya*)<sup>337</sup> was there and He remained absorbed in Himself. Then (in the fullness of time) a great commotion occurred bursting forth as Sound and it gave out the *Sattnaam* and *Satt Shabd*.<sup>338</sup>

**81-90.** It is that Sound (*dhun*) which created the *Sachch Khand* spread over the sphere covered by the echoes and reverberations of

170  
1

Discourse XI, Hymn

that Sound. The *hamsas* were created and so were their abodes called as islets (*dveeps*) and the sixteen trends in *Kaal* (called as sons) also emanated (referred to as the sixteen sons of *Satt Purush* including *Kaal*).<sup>339</sup> It was in this wise that the creation of *Sattlok* was launched, and here He Himself sits majestically and playfully. In this manner, *yugas* passed and during this phase all the denizens of that sphere partook of the delightful sap of *Sattnaam*.

All the creation spread over here is True – perennial, eternal and everlasting; subsequently, the lower expanse or division was launched. One current (bluish, the current of *Kaal* or Mind) flowed from there; and another (*Adya*, or yellowish Maya or Matter) merged into it (these were the principles of male and female). Both of them set up their post (*thana*) in the Sphere of *Sunn* and the two currents

just referred to, appeared as *Purush* (Male or *Kaal* or *Shabd*) and *Prakriti* (Female or *Maya* or *Surat*).

These became known as Brahman and Maya in *Trikuti* and the saints called them as *Jyoti* and *Niranjan* in *Sahasdal Kanwal*. In the lower regions they were called as Shiva and *Shakti*. This position lasted for great many *yugas*. These two forces (*Purush* and *Prakriti*) resolved to create the *Brahmand* (the egg-shaped Brahman-srshti), the secret of which did not become known to anyone.

**91-105.** Brahman from this juncture onward became separate from these two forces and became engaged in the contemplation of *Sattnaam*. It was then that Maya decided to embark on further creation and she gave birth to three sons<sup>340</sup> who, in turn, were responsible for the creation of homo sapiens (*nara srshti*); they also created the Vedas (full of knowledge of *Karmakand* and a bit of jnan) and a vast expanse of *Karmakand*, rituals, rites, ceremonies etc.

All and sundry devoted their heart and soul to the *Karmakand*, so that the *suras* (lesser gods), man, *munis* (anchorites and sages) became the thralls of *Kaal* and subservient to him. The *jnanis* (scholasts) and yogis (practising all sorts of yoga systems like *rajyoga*, *hathayoga*, Gita yoga, jnan yoga of Shankaracharya, *lai* or *kundalini* yoga, *nada* yoga and mantra yoga etc.) consumed their lives, their exertions and became exhausted without getting closer to redemption for they could never disjoin themselves from karmas and delusions.

*Discourse XI, Hymn 1*  
171

They totally failed to know the mystery of *Satt Purush* and remained stuck up and confined to the six bounds set by the *Veda mat*. The *Sant Mat*, of course, is very far away from them; how could they (the adherents of *Veda mat*) ever comprehend that fundamental level which is the root of all that there is. As it is, it is necessary that every seeker must take to the company of the saints (*satsang*), and jettison all other companionship; if you gain access to saints, you can make it to your eternal abode (*Satt Desh*).

I now unfold the sound of *Sattnaam* and bring it in the open; it is there that the sounds of harp and flute reverberate. In the dominium of *Kaal* (*Kaal nagar*) also you hear the unstruck melody but it issues forth from the left (*ida*) side. But the melody from *Satt Desh* is wholly different from them (for it issues forth from the right and

from the top); it will be attained only by one who makes it to the fourth *lok*, leaving the *Brahmand*, *Und* and *Pind Desh* behind.

I have sorted out and sifted the real from the unreal, the grain from the chaff and have recited the core of Reality enabling you to discern and perceive the *Sant Mat*. I have left out nothing in narrating what was essential to be dealt with; you can perceive it, only if your inner eye is opened. The chosen ones can gain access to this mystery and that by the grace and compassion of the saints; without the saints, nothing can come to hand.

#### *Doha*

**106-08.** The saints have dealt with this mystery after sifting the truth from the untruth but the nincompoops and idiots don't accept it; without cultivating love for the saints and faith and trust in them, how can they make it to the sphere of repose, rest and redemption. I therefore exhort you to develop love for the saints and to devote yourself to this all-important task with zeal and steadfastness; abandoning all karmas (rituals etc.) and delusions, engross yourself in *Surat-Shabd-Yoga*. By grasping firmly and comprehending its essential meaning and core, make this birth of yours fructifarious; this is your true, real Name which you must implant and ensconce in your heart of hearts.

172  
1

*Discourse XI, Hymn*

**109.** When you gain access to the mystique of this Name it is only then that you will be fit to enter the *satsang* of the Lord (Soami).

*Discourse XII, Hymn 1*  
173

### **Discourse XII (3 Hymns)**

TREATMENT OF THE GREATNESS AND  
GRANDEUR OF *BHAKTI* (DEVOTION)<sup>341</sup>

#### **Hymn 1 (20 Verses)**

*Bhakti mahatam sun mere bhai ...*

**1-10.** O my Brother! Listen to this exposition of the greatness and grandeur of *bhakti* (devotion or dedication) as given by all the saints. Deem this alone as the guru *mat* (*Sant Mat* or Radhasoami

*mat* whose fulcrum is the guru and guru alone); all other faiths and religions are false, crafty and misleading, meant to delude and beguile. Devoid of *bhakti*, all of them are shallow and superficial, all-shell without substance, cover without kernel, chaff without grain!

As it is, grasp firmly the principle of *bhakti* and jettison cleverness, artfulness and craftiness (*sayanap*). *Bhakti*, *ishq* and *prem* – all three are three different names of the same thing, viz. *bhakti*; they connote and imply the same thing. The guru *mat* comprises of devotion and reverence (*bhakti* and *bhava*) for the Lord and His representative – the guru; deem all other religions to be mind-oriented (and therefore outside the range of *bhakti*).<sup>342</sup>

Whether it is *atma* or *Parmatma*, they are all forms of *prem*; *Sattnaam* is the form (*roop*) of *bhakti*. Devotion (*bhakti*) and the one to whom the seeker is devoted (i.e. *bhakt* and *bhagvant*) are one and the same thing (two sides of the same coin); the *Satguru* is *prem* personified. And O Brother (seeker)! Your own form is that of *prem*, and so is the case with all other *jivas*. There are, of course, differences in gradations which must be carefully noted; in the case of some, *prem* is merely a drop (from the ocean of love); in others, it is like a wave.

**11-20.** In the case of some, it comes to light in the form of an ocean; in others, it appears as the fountainhead and spring (*soth* and *poth*). In the case of some, the craving for salvation is predominant;

174

Discourse XII, Hymn 2

in some other cases it is Maya (love for power, pelf, women and wine and wealth, name and fame) which wields power. At one place (on the fringe of *Sattlok*) there was a little of Maya which by virtue of its association with the power of the ocean of spirituality, became purified. [It means the process of the unconscious spirits (*bhaas*) being magnetised by the *samooh* (concentrated energy) – see the *Discourses of Babuji Maharaj*, Volume II, Soami Bagh, Agra, 1997, p. 265.]

In the fountainhead and spring (*soth-poth*, i.e. the abode of Radhasoami) there is no Maya at all; *prem* and *prem* alone is there. That is the unlimited and magnificent store of love of which no beginning or end can be seen. But for the saints, none can reach there; it is the *Sant Satguru* who abides there. Such is the greatness and grandeur of love and devotion. Have recourse to it, for it is the mine of ambrosia.



As it is, to begin with, resort to the devotion to the guru, and thereafter you will obtain the clue to *naam*. Please and curry favour of the guru by performing *aarti* again and again so that you may procure from him the treasure of love. Radhasoami now tells you that this done, you will receive the gift of *bhakti* from the *Satguru*.

## Hymn 2 (24 Verses)

*Jagat bhava bhay lajja chhodo ...*

**1-12.** O my Darling (Seeker)! Give up all regard, reverence, fear of and loss of reputation in this *jagat*, and devote yourself to *bhakti* (dedication to the guru).<sup>343</sup> Forsake the fear of and consideration of loss of face (*laaj*) at the hands of your castemen and community (*varna*, and dedicate yourself to *bhakti*). Get rid of the fear of both foe and friend and concentrate on *bhakti*.<sup>344</sup> Lose and let go of the fear of mother and father, and persist in performing *bhakti*.

Don't be afraid of your wife and children; insist on performing *bhakti*. Expel the fear of your mother-in-law and father-in-law from your mind; take heed and devote yourself to *bhakti*. O dear! Abandon the fear of your daughter-in-law and son-in-law; pay heed to me and do persist in *bhakti*. Let go all fear of friends and associates and devote yourself to *bhakti*.

*Discourse XII, Hymn 2*  
175

O Darling! Renounce the fear of all your kith and kin and family members, and engage in *bhakti*, O dear! When you have decided to engage yourself in *bhakti*, give up all hesitation and reservations and let go their fear and do *bhakti*. Why are you scared of these idiots and witless fellows who do not comprehend the mystery of *bhakti*? Don't fear them and persist in doing *bhakti*.

**13-24.** In your mind don't harbour any fear of such (foolish) people and concentrate on *bhakti*, my dear. One recluse or *bhakt* feels disgraced and disgusted in the company of another; they are all an inconsequential lot and imperfect; let them also devote themselves to *bhakti*. Indeed, as long as you do not become fearless of all (worldly people) you remain raw (ignorant and immature), and therefore remain engaged in *bhakti*.

Whether you are held in honour or in dishonour, favour or disfavour, distinction or disgrace, treat both situations arising out of His *mauj* or dispensation, and remain steady in the course of *bhakti*. Let your heart bask in and feel secure under the benevolent influence of the guru; O Darling, remain steadfast in *bhakti*! These worldlings and those hostile to you will not be able to do any damage to you in any way; why do you hesitate? Persevere in *bhakti*.

Remember, O dear, that without the guru's dispensation and will, nothing comes to pass; heed my counsel and remain firm in doing *bhakti*! You are raw and immature and therefore your *bhakti* also shows signs of uniformity and inconstancy. What more shall I say except to exhort you to remain engaged in the path of *bhakti*. Remain on the up and up – in the course of *bhakti*, so as to become mature, and by and by (eventually) you will become perfect (*pucca* or baked); there is no other way except to persevere in *bhakti* (notwithstanding discouragement and difficulties).

From the stage of immaturity (*kachhi* or raw), your *bhakti*, one of these days, will become mature; the most important ingredient is that you ought to give up hypocrisy and pretension and perform honest, real *bhakti*. Pretentious *bhakti* (*kapat bhakti*) will be of no avail; practise and perform true *bhakti* sincerely even if it is half-baked (poorly planned, raw and immature or *kachhi*). Radhasoami ordains: "Perform *bhakti* of any sort and whichever way you can (even though it may be pretentious *bhakti*)."<sup>345</sup>

### Hymn 3 (13Verses)

*Dhokha mat khaana jag aaye pyaarey ...*

1-7. O my Dear (Seeker)! Don't allow yourself to be duped by this world; I warn you not to be taken in and cheated by this world. Here regard no one as your friend for all the worldlings are like thugs<sup>346</sup> (robbers and dacoits) sitting ready to trap you in their noose. Whenever you honestly and firmly take to the path as shown by the guru, they will be startled and will seek to stop you and prevent you from marching forward.

They will tease and taunt you and will talk to you about the ups and downs, highs and lows of the path you have chosen to tread, and will delude you and mislead your mind. Beware of them, be cautious

and wary, and remain on your guard against them, for they are your (hidden) enemies, pretending to be your well-wishers!

They do not give a hoot to what is harmful and what is beneficent to you, for they are lapped up in their selfish ends and aims. But then you are too good and clever (to be taken in by them), you are the darling of your guru (and you can outsmart them); you can be with them and yet remain lapped up in the guru's feet.

**8-13.** In this way, you will be able to do good to them and at the same time your own dedication and devotion (to the guru) will continue uninterrupted, without showing signs of fatigue or tiredness. Of course, those who have averted their face from the guru and from the devotion to the *naam* he has revealed, and can, in no way, be won over, then by employing dexterity, tact and humility, you can leave their company; in doing this you will commit no fault or transgression.

But with those who are well-disposed towards the guru and possibly towards dedication and devotion to the guru, remain friendly towards them and live amiably with them. Radhasoami counsels you: "Again, again, practise *bhakti* or else in more ways than one you will come to grief and remorse and will have to repent your conduct."

*Discourse XIII, Hymn 1*  
177

### **Discourse XIII (4 Hymns)**

#### **CHARACTERISTIC FEATURES OF A PERFECT GURU AND A TRUE SPIRITUALIST**

#### **Hymn 1 (48 Verses)**

*Guru soyee jo shabd sanehi ...*

**1-4.** Guru is that who is in love with Word (*Shabd*) and but for Word he takes to no other (has no liking or love for any other factor). He who ever practices and remains engrossed in *Surat-Shabd-Yoga* is the perfect guru; transform yourself into the dust of his feet (i.e. be-

come as humble as dust; and throw your being, body and mind and riches as dust and make an oblation of all these to him). There is no other test or yardstick by which to cognise the saint; do not go by his open (direct) or hidden (indirect) marks. Pick up the secrets of the Word from him and devote yourself heart and soul to the practise of *Surat-Shabd-Yoga*.

## FUNDAMENTAL OR BASIC INSTRUCTION

### HALLMARK OF A TRUE SPIRITUALIST

*Sortha:* A complete strain with four steps

5. Prick up your ears to what I say now in great detail; this is meant for those *jivas* who are inflamed in love (*anuragi*) for the Supreme Being and His lieutenant on earth, the *Sant Satguru*.

6-15. A true spiritualist (*paramarathi*) is he who

- (i) is sick of the objects of sensual pleasure and who has pinned down all his hopes to spiritualism;
- (ii) who has no love or longing for riches and children and has no craving for worldly effects (*jagat padarthas*);

178

*Discourse XIII, Hymn 1*

- (iii) who has no attraction or fascination for his body and senses (i.e. for his corporeal and sensual desires and their objects), and has lost his interest in sleep, hunger and lassitude (leisure);
- (iv) whose heart is wounded by the pangs (literally “arrows”) of separation from his beloved, and who wanders about looking for a genuine *sadh* and a guru whose spirit is wide awake (i.e. a perfect guru);
- (v) who is ever ready to render service and otherwise entertain a *sadh* and fakir (a saint) whom he happens to meet;
- (vi) who ever acts for the good of even a pretender who goes about in the garb of a *bhekh* (anchorite; a jackal masquerading as a lion), taking him to be a *sadh* of *Sant Mat*;

(vii) who, ever and anon, reveres and honours a *bhekh* (an anchorite wearing the apparel of a fakir), and whose feet he worships and whose leavings he accepts as *prasad*.

When the *Satguru* finds a person performing such practices (*karni*), he himself comes down and meets such a spiritualist. As soon as he (a genuine, true spiritualist) listens to the discourses of the *Satguru*, great verve gushes forth in his heart and he becomes absorbed in the swelling love for the *Satguru*. When he engages himself in the process of intensifying his love for the *Satguru* he becomes a recipient of his charity and grace.

#### THE WAY TO CATCH HIS GLIMPSES (*DARSHAN*)

**16-17.** Every day, a true spiritualist seeks to catch the glimpses of the *Satguru* and touch his body, ensconcing his matchlessly beautiful form (*roop anoop*) in his heart of hearts. He takes the water by which the guru's feet are washed (*charanamrit*) and his leavings as *prasad*; he abandons his ego and pride (hubris) and devotes himself heart and soul (*tana-mana*) to the *Satguru*.

#### THE WAY OF SERVICE

**18.** By way of service, he surrenders his body, mind and riches to the *Satguru* whom he regards as the *Satt Purush*.

*Discourse XIII, Hymn 1*  
179

##### (i) Service by Body

**19-29.** He should ever render *seva* by performing the *aarti*, expelling lust, anger and hubris (*mada*) from his consciousness (*chitt*). He should press his feet and fan him;<sup>347</sup> grind the flour in the quern and draw water from the well. He should wash down the sewer (*mori*) and then rush for sweeping the floors with a broom (*jhaadoo*), and then fetch the clay (*mitti*) by digging it from the earth.

Then, he should make the guru wash his hands and cleanse his teeth with a fibrous twig (of *neem* or *babool* tree); he should himself fetch that fibrous twig from the (*neem* or *babool*) tree. He should rub the body of the guru with a fragrant paste or unguent and then bathe

him. He should then wipe his body with a towel and make him put on a *dhoti* (a long loin cloth, of five yards, worn by men in India).

He should then wash his *dhoti* and wiping cloth (*angochha* or towel) and then comb his hair, straightening the curves and removing the tangles from the hairs [tangle is a complicated and confused mass of hair knotted or coiled together (*baal bala*)]. He should then make him put on his clothes and apply a mark on his forehead<sup>348</sup> (with paste of sandalwood) and he should cook food and viands for him and place them before him for eating. He should then offer water to him for cleansing his mouth and arrange his hubble-bubble (*hookah*).<sup>349</sup>

Then he has to make bed for him and make implorations to him. He has to pick up the spittoon and have him spit the spittle (*peek*) inside the spittoon (the fluid secreted in the mouth; saliva) and then himself drink the entire spittle. He has to render all sorts of service to the guru, high or low, as the situation may call for and may come to pass. In rendering physical service to the guru, he (a true spiritualist) should have no reservation or hesitation and do it wholeheartedly withholding nothing, and do any practice (*seva*, *aarti*, recitation of Name or contemplation or meditation or hearing the Word) which the guru may ordain.

#### (ii) Service by Wealth

**30-34.** The service rendered in terms of money means that it has to be expended in the service to the guru. The guru does not hanker

after your riches for he has the wealth of devotion to Name. But his concern is to do spiritual good (*upkaar*) to you by getting it distributed to the poor and the indigent (literally, hungry and thirsty). In the process, however, you get his grace gratis if you manage to please him. His pleasure is a great blessing for it is tantamount to the special mercy and compassion of the *Satt Purush* himself.

#### (iii) Service by Mind and Intellect

**35-41.** This implies catching the glimpses of the guru and then to hear carefully his discourses on which he (the devotee) should reflect, deliberate and browse every time. After sorting and sifting, he should choose and pick up the essence (*sar*) and then feed himself on this

pabulum (mental and spiritual nourishment). Thus nourished, he becomes spiritually stout and sturdy and becomes wholly unconcerned with worldly fears and apprehensions and considerations of honour and dishonour, distinction or disgrace.

Deem devotion to the guru as impassioned love (*ishq*) for the guru, for it takes complete possession of the mind and becomes ensconced and ripened in the spirit or *surat*. As it ripens, its roots become anchored in the deepest recesses of the heart and soul and then he becomes completely possessed by the *deva* (god) of love (*diwana*).<sup>350</sup> To him the body of the guru looks as beautiful and dear as the husband to a nymphomaniac or water stream to the fish.

This is the way a sincere seeker has to attend the *satsang* and this is the sort of fruit which he will reap from his attendance of *satsang* in this wise.

#### *Doha*

42. When the *Satguru*, thus pleased by the seeker, gives away the gift of *Naam*, he should cherish and preserve it in his heart and soul and become cognisant of its marvellous effect.

(iv) Service by *Surat* and *Nirat*\* : Internal Spiritual Practice

43-48. This done, the seeker sits in seclusion, becoming inward, and engages in internal practice (*sumiran*, *dhyān* and *bhajan*) and

*Discourse XIII, Hymn 2*  
181

attains to sangfroid. Then two arches or currents (*ida* and *pingla*) must be withdrawn and reversed and turned upward towards *Gagan* (*Trikuti*) so that he becomes enraptured and engrossed in listening to melodious Sound.

On the way he will perceive the flame (at *Sahasdal Kanwal*) and then the sun (in *Trikuti*) and then the moon (in *Sunn*) and receive its soothing light. Thence, he will make it to *Sattlok* and will settle down there and hearing the sound of harp, his *surat* will wear a broad smile of bliss and beatitude. Then, the seeker realises the greatness and grandeur of the *Satguru* by whose grace and charisma he hears the melodious sound of harp. Thence he proceeds to the Invisible and In-

accessible Spheres and meets the Nameless, where he greets and hails Radhasoami.

[\* For *surat* and *nirat* see notes 173 and 188.]

### Hymn 2 (10 Verses)

*Ghar aag lagaaway ...*

**1-10.** He who sets his home and hearth ablaze will eventually merge in the cooling ocean (of spiritualism). He unties the knot of vital energy (*chaitanya*) and gross matter (*jada*) – tied in *Trikuti*, at the sixth ganglion and at the ganglion of solar plexus – and will mingle the drop (*jiva-surat*) in the ocean (the Absolute Lord). He will irrigate and sustain the rose-bed (the practice) of *Surat-Shabd-Yoga* and will make it bloom and fructify (will enjoy the sweet fragrance and taste of *shabd* inside). He will unlock the cabinet of the sphere of *Gagan* (*Trikuti* and will receive rubies and gems (colours of the rising sun in *Trikuti*).

Then he will peep into the temple on the top of the Sphere of Spirit (*Sunn*) and will perceive the unique and wondrous beauty (of *Akshar Purush*). He will take bath in the middle of the undefiled and pure current of *Mansarovar* (the focus or reservoir which is directly below the seat of *Akshar Purush* himself).<sup>351</sup> In the company of *ham-sas* (purified spirits) he handles and tastes the spiritual fruit and proclaims his distaste and disgust for this phenomenal realm (*jagat*).<sup>352</sup>

182

*Discourse XIII, Hymn 3*

Then, he breaks through (penetrates) the portal of *Mahasunn* and moves in the direction of the Rotating Cave. Rendering homage and obeisance to the Ancient Lord *Sattnaam* and *Satt Purush* he makes a dash towards the Invisible and Inaccessible Sphere (*Alakh* and *Agam*). Thence he moves on to his Eternal Abode where he has a rendezvous with Radhasoami *Satguru*.

### Hymn 3 (10 Verses)

*Guru-chela vyavahar jagat mein ...*

**1-10.** In this fleeting and transitory realm (*jagat*) the conduct of relations between the guru and the disciple is lackadaisical,



lacklustre, artificial, false and pretentious. Whom shall I speak to? Nobody seeks sincerely and everyone is drifting along the current of deception, fraud and skulduggery. The “guru” is sinking into the well (pit) of greed and hankers after power, name and fame, and the disciple is tied up with selfishness and self-interest (*swarth*). (In these circumstances) the true and right way of the *Surat-Shabd-Yoga* has gone into hiding. As it is, the guru as well as the disciple, both being hypocrites, pretenders and impostors, become dead-set for going into *chaurasi*.<sup>353</sup>

It is only when one gains access to a guru who is of a piece with Word (*Shabd*) and is the practitioner of *Surat-Shabd-Yoga* that one may sail across (this tumultuous ocean of mind and matter) and become redeemed. A disciple, properly so-called, is one who becomes aware of the identity of his *surat* (as emerging from the jaws and claws of mind and matter) and is inflamed in love for the Supreme Lord and the *Sant Satguru*.<sup>354</sup>

Now, it is extremely rare indeed to come by such a guru (who is of a piece with Word and is a practitioner of *Surat-Shabd-Yoga*) and such a disciple (who is *suratvant* and *anuragi*); such a guru and such a disciple meet each other by Lord’s dispensation (never through publicity, propaganda, use of force and application of pressure, or by fraud).<sup>355</sup> One who styles himself as a guru but is devoid of the experience of *Surat-Shabd-Yoga* is no guru at all; leave him straight-away; that will be good riddance (removal of something un-

*Discourse XIII, Hymn 4*  
183

pleasant undesirable and unworthy). Radhasoami says: “Comprehend this discourse so that your spiritual mission could be accomplished.”

#### **Hymn 4 (13 Verses)**

*Satguru khojo ri piyaree ...*

**1-7.** O my darling! Earnestly seek the *Satguru* for he is a very rare jewel in this fleeting and fake realm (*jagat*). He allows his glimpses to be caught only by those who are the recipients of the favour and grace of the *Satguru*. If you are lucky to catch his glimpses, he will make your way to the Sphere of *Sattnaam*. The right name can be obtained only from the *Satguru* and without him all the *jivas* drift

along the currents of mind and Maya. They take to eating (delicious foods and drinks), to become victims of hubris and seekers of power and pride.

All over this vast expanse of the phenomenal realm the malady of “I-ness” and hubris is spreading; but those who suffer from this malady and are haughty and arrogant come a purler (have a headlong and spectacular fall) and receive beating and chastisement. Those who honestly regard themselves as mean, insignificant and small, modest, humble and lowly, successfully penetrate their *surat* into Word (*shabd*).

**8-13.** Without Word, this entire phenomenal realm is blind (unable to discriminate between the Real and the Unreal); without the *Satguru*, all and sundry remain soaked and sunk in delusion and illusion. But those who have discovered the mystery of the Word and are practising *Surat-Shabd-Yoga* they alone receive the care and substance of Reality.

I am telling you the true sign and test of a *Satguru*: “He is the one who is immersed in Word – that is the test.” Open your eyes (inner eye) and look closely around and you’ll find him; what else shall I say? I have brought out everything into the open. The rest depends upon your destiny and luck; if you fail to discern and cognise him, you remain stuck in the wheel of birth-death-rebirth. Whatever had to be said, has been said, and Radhasoami has said it well and adequately.

184  
2

*Discourse XIV, Hymns 1 &*

## **Discourse XIV (13 Hymns)**

### **WARNING AND CAUTION: PART I**

#### **Hymn 1 (8 Verses)**

*Dhun se surat bhayee niyaree re ...*

**1-8.** What a pity? The *surat* has become dissociated and severed from the Word (*dhun*) and has become tied up with the strings of attachment and association (*yaree*) with the mind. Ensnared in the trap

of mind and matter (*bhau-jaal*), it continues to beat about the bush, distracted from the main track and its real abode. It does not implant into its attention the real knowledge imparted by the guru but continues to revel in degenerating sensual pleasures. It has taken on its head heavy load of vices and sinfulness and is making itself liable to receive retribution (*dand*) at the hands of Yama.

It has suffered a long spell of pain and suffering (*dukh-vipta*) and now the *Satguru* as a warning, calls upon her: “My dear! Prick up your ears to what I say: ‘Perceive the light within and return (from darkness) to your (luminous) abode. Drink the sap of Word which will give you unlimited pleasure and bliss. Soar and open the door-fly of *Gagan* (*Trikuti*). There can be no support for you anywhere except the guru who alone is your haven; Radhasoami alone will put you on the right track (*su-dhaar*) and lead you home.’”

### Hymn 2 (4 Verses)

*Surat tu kaun kahaan se aayee ... Refrain*

**1-4.** O *Surat*! Who are you (i.e. what is your identity)? and whence have you descended here? It is the mind which has knotted this trap of the *jagat* (the phenomenal realm which is fleeting and transitory); why are you wandering about in it (deluded and confounded)? You are a drop, a part (*ansh*) of the Supreme Lord (*Purush*) and you are a native of *Satt Desh* (*Sattlok*), and yet you

*Discourse XIV, Hymns 3 & 4*  
185

have allowed your neck to be tied up in the noose of *Kaal* (your own mind and the minds of others around you). By the grace of the *Satguru*, and under the impact of your companionship of *sadhus* (purified spirits), get back home (i.e. *Sattlok*). Inside of you, listen to the unstruck melody (*anhad shabd*); this is what Radhasoami advises you (in your own interest).

### Hymn 3 (5 Verses)

*Jhanjharya jhaanko virah umgai ... Refrain*

**1-5.** Vivified by the pangs of separation from the beloved Lord peep into the latticed window (*jhanjharya*, i.e. the third *til* or the sixth ganglion). You are presently abiding in a foreign land – the land of mind and senses – in which you are lingering leisurely and languidly (*alsaaye*). Stop wandering about in delusion and receive the core and substance of your spiritual destiny and mission from the perfect *Satguru* who is out to give it to you.

It is this time (that you have got the human form and also gained access to the perfect *Satguru*) that the dice has fallen favourably for you; such an opportunity will not come up again. Press and crush the sesame seed (i.e. penetrate the third *til*) and extract oil with which you can kindle and ignite the flame (i.e. after piercing the third *til*, you will be able to sight the burning flame). Radhasoami tells you explicitly that, that is the first station (from which to ascend to higher spiritual spheres).

#### Hymn 4 (8 Verses)

*Karo ri koyee satsang aaj banaye ... Refrain*

**1-8.** O seeker! This day manage to participate in the *satsang*, somehow or the other. You have been privileged to receive the rare and invaluable human form; such an opportunity may not come by again. The pleasures derived from women and children, wealth and property, power and position will all turn out to be the roots of pain. As it is, escape and get away from them, and take to the shelter of

186  
5

*Discourse XIV, Hymn*

the guru and go and sit in the *satsang* (regularly). All this (mundane) entertainment (*khel*) is merely a dream that you see in the night (ignorance and *avidya*) from which I am rousing you.

This body is false; and all this material realm (Maya) is false and illusory; even the mind that is allured, fascinated and enticed by it is false (unreal, perishable). On the contrary, the *satsang* is true and real and so is the guru true and real; the name (*Sattnaam*) is truth in person, the majesty of which is ineffable. How much can I sing its glory?

O my lovely *sajni* (*surat*, my excellent companion)! Acquiesce to what I say so that you may have good riddance from the vicious circle of birth-death-rebirth. Move on and ascend to *Nabh* (*Sahasdal*

*Kanwal*) and hold tightly or clasp the Word in your embrace, Radhasoami advises you candidly.

### Hymn 5 (8 Verses)

*Surat tu kyon na suney dhun naam ... Refrain*

**1-8.** Why don't you care to listen to the sound of *Naam*. In this phenomenal realm you are entangled as if in a maze.<sup>356</sup> What peace and comfort you think you can derive out of it? Understand it well and beware of the perils here and get on towards your real abode.

The physical, sensual and intellectual pleasure and enjoyments here are all the stuff with which Yamaraj (the lord of death) has knotted and laid his trap (in which you are captured). Run away and take flight from these snares; the *Satguru* will explain to you the substance and core of these snares and the way to escape from them.

This time (i.e. during this birth or life) take to the haven of the *Satguru* and take his shelter; you will not be able to manage the accomplishment of this spiritual task again. As it is, acquiesce to what I say – abandon bewilderment and attachment (with sensual objects and kith and kin, and friends and associates) as well as lust (sensual desires). But this crazy and idiosyncratic mind does not listen (to any sound counsel) and feels secure in the lap of luxury. What can the feckless and helpless *jiva* do until Radhasoami does condescend to afford him His protection?

*Discourse XIV, Hymns 6 & 7*  
187

### Hymn 6 (5 Verses)

*Jaag chal soorat soyee bahut ...*

**1-5.** O my *surat*! You have slept for long (remained in the darkness of ignorance and *avidya*). Get up and rise and stir your stumps. Why do you waste your accumulated capital (*poonjee*). Come under the wings of the *Satguru*'s protection; grasp the Name and remove your shortcomings and flaws. Now *Kaal*, every moment, inflicts injuries and hurts upon you; in the company of Word, jettison the burden of karmas.

Why do you not wash down the dirt, filth and stains (impurities) of mind? And why do you not intertwine your *surat* with the strings of Word? With the help of *nirat* (the force which goads the *surat* upwards), kindle the wondrous flame in your heart of hearts, for Radhasoami has opened up the headspring of *bhakti*.

### Hymn 7 (7 Verses)

*Hit kar kahta sun surat baat ...*

**1-7.** O surat! Impelled by your interest I speak of something important to you; prick up your ears to it: “Don’t sink (in the cesspool or sinkhole of mind and matter) under the instigation of mind. Day and night you are drifting along the currents of lust, little realising that after lot of wanderings in *chaurasi*, and setbacks and sufferings, you have received this human body.

Anchor (fix firmly) your boat (your life) on the coast (haven and sanctuary) of the *Satguru*; and eradicate the ambushade of *Kaal* (who launches his surprise attacks). Let your mind eject all vagaries (all outlandish, evil and erratic notions, whims and fancies); do not harbour any thoughts of caste, creed, community and class. This great hindrance is placed by man’s deluded intellect; what shall I say to anyone, for none listens to me; O dear, it is only a *Satguru* who may shower his special favour on you and reveal to you the secret of *Naam* and may enable you to listen to Sound. Radhasoami tells you something which is marvellous, viz.: “Whenever you may get into *satsang*, take the sanctuary of the *Satguru*.”

188

*Discourse XIV, Hymns 8-10*

### Hymn 8 (5 Verses)

*Hey saheli ab guru ke maarag chalna ...*

**1-5.** O Friend! Now tread the path as prescribed by the guru and every moment eschew the way of the mind. Shun the sensual pleasures and prurience etc.; listening to Sound soar to *Nabh* or *Sahasdal Kanwal*. Why burn yourself in the furnace of this sensual world (which is a very hot and stifling place)? and do not get consumed (swallowed up) in bewilderment and attachments and hubris. Gradually, use the alchemy<sup>357</sup> of *Naam* to transmute base metal that you are into gold, so that you may sail across the turbulent ocean of mat-

ter and mind (*bhaujal*). Grasp the discourses of Radhasoami so that you cease to fear Yama (the lord of death).

### Hymn 9 (8 Verses)

*Kyoon phirat bhulani jagat mein ...*

**1-8.** Why are you loitering about deluded in this transient, fleeting world, for here you stay for only four days (a short period; i.e. your life span is rather short). Additionally, here all those who move and prowl around you are your companions motivated by self-interest. Even your mother, father, son and wife will not be your permanent companions. Except for the *Satguru*, who is there to deliver you from affliction (of birth-death-rebirth)?

Unaided by *Naam* all *jivas* keep on moving in the vicious circle of *chaurasi*.<sup>358</sup> Embellished by the nuptial chaplet (*sehra*) on its head, the mind, looking like a bridegroom, will climb up to *Gagan* (*Trikuti*) where it receives the Sound as its bride and lays its camp (*dera*) there. Both in the morning and afternoon, contemplate on Radhasoami *Naam*.

### Hymn 10 (9 Verses)

*Surat tu dukhi rahey ham jaani ...*

**1-9.** O *surat*! I know that you are living here in an unhappy state. The reason is that since the day you forgot the *naam* (failed to re-

*Discourse XIV, Hymn 11*  
189

member and recall it), you have stirred your stumps to build up friendship with the mind. You have become tied up in friendship with this rather stupid mind and became lured and enticed by the delicious taste of sensual objects. The whole family (i.e. all its members, kith and kin) are inflictors of pain and anguish (*dukhdaye*) and yet you remain lost in their company!

(The surprising part of it all is that) you are vital or primordial energy (*chaitanya*, perennial) while all these (kith and kin and family members) are gross matter (perishable and transient); how can you really mix up with them? As it is, beware and take heed, and come along (towards your real abode) for this is the opportune moment, or

else you will keep wandering in the arena of four species.<sup>359</sup> Participate in *satsang* and look for *Sattnaam* and *Sattlok*, getting absorbed in the love for *Satguru*.

Explaining to you all about it, the guru will reveal to you the mystery of the jewel-like *Naam*; aided by *Naam* revert and ascend to the heaven. During this lifetime do only this much work; for the rest the *Satguru* will look after. Acquiesce to what Radhasoami says and act accordingly so that you may get rid of pain (*dukh*) and get the clue to pleasure (*sukh*).

### Hymn 11 (9 Verses)

*Surat tu kaun kumati urjhani ...*

**1-9.** O *surat*! Why are you entangled in erroneous opinions and erratic conduct (*kumati*). You are wandering about (off the track) in the company of the (vicious) mind and do not listen to the counsel of the guru. Wealth (*kanak*) and women fascinate and captivate you, and day and night you remain in their lap (beyond the control of right reason and *surat*).

This trap of bewilderment and attachment (*moh*) has been (carefully) laid by *Kaal*, who lures and seduces by throwing a grain as a bait to trap you. You are unaware and ignorant of his skulduggery and fall a prey to greed, which will cause untold suffering and damage to you.

190

Discourse XIV, Hymn 12

I am explaining to you and exhorting you (to seek the guru, for) without the guru none can save you. Burn all your bridges with this world (i.e. cut yourself off from all means of hope of retreat to this despicable world) and cultivate love and attachment for the guru, forgetting and ignoring the dire straits to which your body and mind are reduced.

Procure the alchemy of *Naam*, so that all your perplexity and confusion may leave you. Then you will become detached from the body and your *surat* will soar to the portal of *Gagan* (*Trikuti*). Radhasoami exhorts you that it is in this manner that you'll escape the ambushade of Yama.



## Hymn 12 (17 Verses)

*Jag mein ghor andhera bhari ...*

**1-11.** This whole phenomenal realm is covered by darkness (ignorance, *avidya*, illusion and delusion); and the body of mine is the headspring of *tama* (darkness, inertia, sloth, apathy, ignorance, confusion, bewilderment, indifferent, lust, anger, greed and egotism). If one were to probe into the reality of both states – wakefulness and sleep – one would find it mazy (like a maze designed to puzzle and perplex and confuse).

In this situation, the ignorant *jiva* lives here like an alien, forgetting his own native land (the *Satt Desh*). He keeps on wandering about from one species to another (*andaj*, *jeraj*, *svedaj* and *udbhij*),<sup>360</sup> confused and confounded and beating about the bush (distracted, *jhak maarnaa*). Every moment he suffers from extreme pain and torment, defeated and frustrated on all sides without anyone caring or paying any attention to his trouble and tribulation. His *cri de coeur* goes all but in vain, and drifting along the current of Yama, he falls into perdition (hell or irrevocable spiritual ruin).

He had gained access to human form after lot of staggering and wandering (*bhatak*, *bhatak*) but he does not hear and pays no heed, and again and again wanders about the “Nine Doors” (anus, sexual organ, throat or mouth, two nostrils, two ears and two eyes through which he deals with this fleshly world and keeps on wasting his vitality or *chaitanyata*).

*Discourse XIV, Hymn 13*  
**191**

Clinging to empty and shallow (*phokat*) dharmas (faiths and obligations), he keeps on fighting a losing battle (*jujhna*) and does not understand a thing about the mode of *Surat-Shabd-Yoga* which alone can take him across this turbulent realm to his eternal abode. He churns water<sup>361</sup> making no gain at all, but he shows lassitude, laziness and inertia in churning milk (which is available at the sixth ganglion or the third *til* and upwards).

**12-17.** How long shall I dilate on the misfortune and bad luck of the *jiva* who keeps on staggering, completely deluded, in the trap of matter and mind (*bhaujaar* or *jaal*, i.e. external devices like rituals, ceremonies, mantras, *japas*, tantra, pilgrimages, fasts, penances etc.).

He does not engross his mind in the internal practice of *Surat-Shabd-Yoga*. Remaining engaged in the study of Vedas, *shastras*, *Smrtis* and Puranas every *pandit* gets beaten (defeated, frustrated and baffled).

Without the *Satguru* and without practising *Surat-Shabd-Yoga* nobody can manage to cross the turbulent and stormy ocean of mind and matter. After sifting and sorting through lot of devices and modes, I have chosen and singled out this effective device which, as the darling of the guru, you ought to accept. Radhasoami finally says: “Ascend your *surat* to the entrance to *Nabh* (or *Sahasdal Kanwal*, i.e. the sixth ganglion or third *til*).”

### Hymn 13 (7 Verses)

*Chal ri surat ab guru ke desh ...*

1-7. O *surat*! Come along now to the realm of the guru, where there is neither *kaya* (body), nor karma (deed or action), nor *klesh* (affliction). Here (i.e. in this corporeal, material or *pindi* realm) you are tied in (come into a certain relationship) the body, mind and senses all of which comprise a land alien to the *surat* (which is the native of *Satt Desh* devoid of body, mind and senses, karmas and afflictions). Give up all traces of attachment to this material facade, this body, which is a mere mask and pretension (*bhek bhanwan*).

192

Discourse XIV, Hymn 13

Prick up your ears to the messages of the guru: “Grasp the device of *Surat-Shabd-Yoga* and make a dash to your final, perennial abode” where there is neither Brahma (the Procreator), nor Vishnu (the Sustainer), nor Gauri (Parvati, the consort of Shiva), nor Narad, nor Saraswati, nor Shesh Naga (on which Vishnu sleeps in the primeval ocean).

That is a sphere where only the *surat* of saints can gain admittance (*pravesh*) and abide, by the grace and charity of the *Satguru*. In that region, the writ of *Kaal* and karma does not and cannot run; and their capacity and power to bite and bruise gets lost there (literally, their teeth and sting are cut off) when it comes to that region. I now greet and wish the *Satguru*, who himself is Radhasoami, the Perfect, the Complete, the Absolute, the Full and the Final (*poorey, dhani, dhanesh*)!

*Discourse XV, Hymns 1 & 2*  
193

### **Discourse XV (21 Hymns)**

WARNING AND CAUTION: PART II

#### **Hymn 1 (7 Verses)**

*Chet chalo yeh sab janjaal ...*

**1-7.** Walk away heedfully (from this perilous world) for all this is a dragnet (*janjaal*) and none of its riches and wealth will be of any avail (at the time of distress). Firmly grasp the feet of the guru, and ensconce the *Naam* (Word or *shabd*) in your heart of hearts; attend the *satsang* with rapt attention (*dharo ab khyaal*).

Lust and anger keep on trampling upon your mind (i.e. they hold a complete sway on it); your misdeeds have created the delusion that makes you oblivious of reality. To what extent shall I go to dilate on the sorry and sad plight of your mind which becomes impatient and restless with the onset of any malady and grievous occurrence (*rog-sog*).

Anyone can see for himself how Yama<sup>362</sup> and *Kaal* keep on gulping down the *jivas* and that this entire phenomenal realm is the spring of pain and suffering. And yet you don't pay any heed and do not take resort to the shield (of *Satguru*, *satsang* and *Sattnaam*) and remain a mute witness to the fact that this cruel and ferocious *Kaal* (*kaal karaal*) is hitting and striking blows after blows on all *jivas* every moment. It is only when the Guru Radhasoami becomes compassionate and is moved to pity, that He will make you fulfilled (*nihaal*) by giving you the sanctuary of His feet.

## Hymn 2 (8 Verses)

*Laaj jag kaaj bigaadi ri ...*

**1-8.** O Seeker! Your sense of shame of this world and fear of loss of reputation, name and fame, riches and property have beguiled and

194  
3

Discourse XV, Hymn

spoiled your spiritual mission (*kaaj bigaadi ri*); your bonds of attachment with this false, fake and fleeting world (*jagat*) have put a noose round your neck. Your intimacy with your family degrades and degenerates you; your (*surat*) is a princess of *Sattlok* and yet like a flirt, she has become wedded to *Kaal* (an outcaste from *Satt Desh*) who has polluted her virginity.

Your deeds have put a halter (a rope having a noose for hanging a person) round your neck so that Yama ridicules, mocks and makes fun of you. You have lost sight of and forgotten your death (which is certain but whose timing is uncertain), and have fallen in love with this body which looks so dear to you. You are totally consumed by hubris and hauteur, and have placed a heavy load (of your deeds, transgressions and lapses) on your head.

So to say, even after your winning the game (by getting the human form), you have lost it (for you have not utilised that opportunity for your spiritual fulfilment and because) you have not beaten up and thrown off (discarded) your craving for sensual pleasures. Now Radhasoami is giving a clarion call to all the *jivas* to get up and stir their stumps and after due deliberation and reflection adopt and use the right strategy (for their redemption).

In the company of the guru, take to the right current (*su-dhaar*, current of *chaitanyata* or *Sattnaam*) and drink the sap of *Naam* which is infinite and unlimited (i.e. which will give you infinite and eternal bliss and beatitude).

### Hymn 3 (8 Verses)

*Mat dekh paraaye augun ...*

**1-4.** Don't carp at others. Why do you daily add to the catalogue of your sins and transgressions?<sup>363</sup> Why do you tease and torment other *jivas*; and why don't you take stock of your own vices and weaknesses, faults and blemishes and expel them from your nature. Don't buzz and hum around like a fly (smelling unpleasantness around and crying and cursing, and hum and haw about driving out your own blemishes); or else every moment you'll be hit and hurt (at

*Discourse XV, Hymn 4*  
195

the hands of others). Develop the habit of looking upon the virtues and positive side of others so that in return you'll be blessed with happiness and joy.

**5-8.** I now give you my well-considered counsel which you carefully hear and act upon. I have told you about the wont and dispensation of *hamsas* (purified spirits); and this is what other saints have said. Now, prick up your ears to these principles and directions, or else you'll beat your brains (to find out a solution to your problems) in dismay and depression. Sifting the chaff from the grain, I am telling you now: "Go and touch (and take shelter of) the feet of Radhasoami."

### Hymn 4 (10 Verses)

*Musafir rehna tum hushiyar ...*

**1-4.** O (spiritual) Pilgrim! Beware and remain watchful, vigilant and alert. The thugs (your lust, anger, greed, bewilderment and egotism) have already arrived and have carefully laid out their trap. Never take to this path alone (take the perfect guru along as your guide) for without the guru (guide on the path) you won't be able to negotiate the journey. These brigands, waylayers and highwaymen will plunder and rob all your accumulated capital (virtuous acts) and make you their thrall. These thugs have halted, stopped and interrupted (and obstructed the Way of) all the worldlings; without the (shield of the) guru, all have been raided.

**5-6.** O my friend! Pay heed to my words of advice: "Abandon their company, catch hold of the edge of the shirt of the guru, for except the guru, there is no other protector and caretaker – I am telling you again and again."

**7-10.** Once you cultivate and develop strong ties of love for the guru, you'll be able to arrive at your destination. In sum and substance: Grasp and grip the feet of the guru and that grip will loosen all your bonds with sensual pleasures which you'll jettison like junk. It is these senses and sensual pleasures which are the thugs in-

196  
5

*Discourse XV, Hymn*

dulging in thuggery – that is what Radhasoami tells you forcefully: "O pilgrim! Get into my sanctuary so that I may look after you. Take to the company of *Naam* which will spell out your redemption and salvation."

**Hymn 5 (14 Verses)**

*Mitra tera koyee nahin sungyun mein ...*

**1-7.** Among all your close companions and comrades, none is your (trustworthy) friend! Why are you living so without care, carelessly and indifferently amid these thugs and brigands?<sup>364</sup> Become alert and vigilant and develop love and affection for *satsang*, so that the guru

will give you a different hue with the clean and pure, colourless aspect of the Name.

Wealth and property will not come good and will be of no avail (to your spiritual mission), for all that you'll have to leave in an instant at the moment of death and departure from this realm. So why not forsake them here and now. Ahead of you lies the night that is densely dark and therefore do your job in the day (when you are alive and kicking).

This human form you are unlikely to receive once again, and then you will roam about in the dreary desert of *chaurasi*. Render service to the guru and win his favour and pleasure, and follow his wonts and mores. Except for the guru, you have none whom you can claim as your own – fasten your mind firmly to this precept.

**8-14.** O brother! Don't get entangled in the snare of this *jagat* (phenomenal, fleeting world); day and night remain engrossed in meditation (on *Saut-i-Sarmadi*). Follow the directions of the *sadh-guru* and remain withdrawn and detached from this world. Abandon skulduggery and craftiness and don't try to be clever (for slyness will degenerate you); why do you hurl yourself in the pit of degradation and degeneration (*kugati*).

Enjoy yourself in the recitation of the Name (*dhikr* or *sumiran*) and serve the guru; this day get on *Gagan (Trikuti)*. (Tomorrow) it

*Discourse XV, Hymn 6*  
197

will be too late, for *Kaal* will take you to task and at that juncture, you will be hurled into the burning fire. Realise the peril here and now; don't tarry and linger, for nobody knows what may happen at any moment. Radhasoami has said enough to explain things to you so that you may see reason and take the hint by one cautious discourse.

### **Hymn 6 (11 Verses)**

*Maut se darat raho din raat ... Refrain*

**1-6.** Fear death all the time – day and night (for you never know when it may strike). One day you'll fall in great tormenting perplex-

ity when the lieutenants of *Kaal* will trample upon you, stamping you under their feet. You have become totally oblivious of that day, not caring to remember it at all; you are, presently lost in carnal pleasure. One day, they will prepare a coffin stretcher (*kaathi*) for you and four pallbearers will carry it on their shoulders (to the cremation ground).

Your brothers, cousins, kith and kin will all be running along with the coffin, behind the pallbearers. Proceeding further they will put your coffin at a platform or bier where your corpse would rest before the funeral rites are performed; your wife will cry in anguish, wail and weep with her hair dishevelled. Here you will be reduced to ashes, incinerating in fire; and there you (i.e. your spirit) will be burnt in the hellfire (the torment and punishment of hell).

**7-11.** As it is, you have spoiled for yourself both this world and the world beyond, and this because you don't heed the timely warning sounded by the *Satguru*. Presently, you are lying in ambush against yourself but that day you will rue and repent a great deal. Your youth has parted company and old age has arrived, heralding your departure and death and promising: "How long you think you will now be able to keep the company of this world, your family and kith and kin. Beware and stir up your stumps and accept this piece of advice: Come on, and render obeisance at the feet of the guru." Radhasoami is expostulating in very many ways (in order to dissuade you from remaining grounded in fleshly activities and to persuade you to take to the right track of spiritual pursuits).

### Hymn 7 (16 Verses)

*Bandhey tum gaadhey bandhan aan ... Refrain*

**1-8.** Coming down here, you have tied yourself up with stout bonds of attachments. To begin with, you are tied up with your own body; and secondly, with your wife. The third bond is with your son and the fourth, your grandson. And if your grandson happens to have a grandson of his own, then tell me what will be the end of it all and where will the train of your bondage halt? Then, there are such



bonds as with riches, property, shop and residential house, hearth and home; what shall I say of the strength and grip of these bonds?

You are tightly bonded by a four-stringed rope (*manas*, *chitt*, *buddhi* and *ahamkar*); a five stringed-rope (of five elements: ether, air, fire, water and earth); five *praans* (*praan*, *apaar*, *vyan*, *samana* and *udaan*); and five forces or urges, viz lust, anger, greed, delusion and egotism; a seven-stringed rope (of five senses, and Maya and *manas* or mind) – all of them have tied you up securely and tightly. You are pegged with such a stout stick driven deep into the ground that it seems to be difficult for you to find release.

While you are alive and kicking, you pay no heed to the sound advice of the saints; as it is, evidently you cannot find release except through death. On top of all these bonds, there is your deep regard and respect for the considerations of shame and loss of face in the world and the traditions and customs of your family – these are perhaps the strongest bonds with which you are tied up.

**9-16.** You never forsake the old lines – grooves (old traditions and customs), for if you leave them, you apprehend loss and damage to your reputation or property or family ties. In what words shall I dilate on your affliction, misfortune and misgivings? You are, in short, wandering about in the garb and form of jinni, ghosts and hobgoblins in the cremation ground (*masaan* or *shamshaan*). You have seized this phenomenal, transient, false and fleeting realm in your grip, and cling to it as though it is real, permanent, imperishable, eternal and true! How can then you obtain even a trace of Name?

*Discourse XV, Hymn 8*  
199

Fetters have chained your feet; your hands are secure and tied up with handcuffs and round about your neck is the carcan or neck-strap (*tauq*) which has made you stiff-necked,<sup>365</sup> shut as you are in a sort of black hole suffering from inflictions associated with a narrow prison-house. The vicious *Kaal* has bound you securely with all sorts of strings and you instead of becoming depressed and desperate at your plight, feel delighted, delirious and wildly excited in joy and jubilation (*ghaltaan*).

You are such a nincompoop that you regard pain and affliction as pleasure and comfort! What shall I say to such a stupid and silly and

peculiarly witless fellow? Be ashamed at your disgraceful and ignominious conduct, and have some sense of modesty (*lajja*) and gracefulness, or else you are in for retribution in perdition (hell, literally Yamapuri – the city of the angel of death or Yama). Take to the haven of Radhasoami immediately so that you may receive some relief and succour as charity from Him.

### Hymn 8 (8 Verses)

*Chet chal jagat se baurey ...*

**1-8.** Beware of the perils of this world, O witless and crazy fellow (*baurey*), and walk away from this (deluding) world; renounce pretentiousness and hypocrisy, and take to the sanctuary of the guru. Unaware and heedless (of the perils of this world) and infatuated (with carnal pleasure), you are wandering about aimlessly without realising that at the end of it all, you'll perish, beating your brains (anxiously looking for a way out of the muddle in which you have enmeshed yourself). Why are you consuming yourself in the company of your family and kith and kin? For out of them nothing worthwhile will come to your hand.

They are all the companions for four (i.e. for a few) days and you are a pilgrim and a traveller who will pass away soon so that you wouldn't be with them any more. Beware of this thuggish world; save your (spiritual) capital from their loot and thuggery, and gird up your loins and prepare yourself for spiritual pursuits and practices.

200  
9

*Discourse XV, Hymn*

You are a pilgrim and take the guide along, and hold firmly the sword of *naam* in your hand. Tighten and stretch the bow and using the arrow of Sound, shoot the *surat* upward staying inside your body. Escaping the ambush of *Kaal*, grasp the feet of Radhasoami.

### Hymn 9 (14 Verses)

*Tajo mana yeh dukh-sukh ka dhaam ...*

**1-7.** O my mind! Abandon this realm of pain and pleasure (neither of which is lasting and both of which keep on alternating); soar and

engage yourself in the recitation of and meditation on *Sattnaam*. You'll abide in this body for four (i.e. for a few) days after which you'll have to leave this dwelling (*graam*). Wealth, wife, son and grandsons, so-called, will turn out to be of no avail to you. Your double-edged breath (inhaling and exhaling) is constantly operating and one day when it will cease to function, you'll remain (just) an empty, lifeless leather(-skin).

Deem this body to be like a leather-bag of water (*mashaq*) which keeps on leaking all the time (i.e. energy oozes out of it all the twenty-four hours and is wasted gradually, making it empty). And you are unconscious of it all, oblivious and ignorant (of what is happening to your spiritual capital), and refuse to listen to *Saut-i-Sar-madi* – the true *dhunyatmak* Name. Madam Bubble (Maya) is after you (i.e. chasing you); why don't you abandon lust?

**8-14.** Without the grace and charity of the guru, you'll not get rid of her; as it is, recite and meditate on the Name as revealed by the guru. In your heart of hearts, contemplate on the form of the guru, and keep the mind steady by exercising content and restraint. That compassionate and merciful preceptor will take pity on you and will help and rescue you every moment (from her enticement, devices and cajolery).

Get away from sensual pleasures (*bhog*); why do you invite and entertain diseases and maladies? They are devoid of comfort, relief and rest. O my dear! Accept and follow the advice of the guru, so that you may get at ataraxia and sangfroid. The guru will relieve you

*Discourse XV, Hymns 10 & 11*  
201

of your sufferings and pain, and will bestow upon you the steady, eternal and permanent abode. Radhasoami exhorts you: "Seek the True, Great Name (*Ism-i-Azam*)."

### **Hymn 10 (8 Verses)**

*Dekho sab jag jaat baha ... Refrain*

**1-8.** See how this entire phenomenal realm is drifting along the swift and lethal currents of mind and body. Seeing this plight (*gati*,

condition of extreme peril and hardship) I have been sounding this warning time and again: “In all the four *yugas* (*Satyuga*, *Treta*, *Dwapar* and *Kaliyuga*) you have suffered at the hands of the vicious circle of *chaurasi*, undergoing torment and tortures of perdition. Birth after birth, your lives have passed in misery, pain and suffering, without getting a moment’s respite anywhere.

Under the impact of your vicious and virtuous acts, you have suffered from all sorts of adventures, denials and sufferings (*vipat*)<sup>366</sup> caused by your inability to gain access to the feat of the *Satguru* who is your real Lord (so to say, all these years you have lived like a widow who has lost her husband). Now that you have got into the human form, by the grace of the Lord, engage in devotion and dedication so that your karmas may be incinerated.”<sup>367</sup>

If even in this birth you go by default and miss this opportunity, you’ll not be pardoned, and will continue to suffer all sorts of pains, troubles and tribulations. Give up obliviousness (*ghaflat*) and forget (not the *Satguru* but) this (deluding) world (which makes you oblivious and forgetful of reality) and drink the sweet sap which accrues from pressing hard the recitation of Name (this will confer upon you spiritual inebriation). Fear your (formidable mind) and engage yourself in the service of the guru who is awe-inspiring and will drive out the mind – this is the secret that Radhasoami has imparted to you.

### Hymn 11 (17 Verses)

*Koyee maano re kehan hamaari ... Refrain*

**1-10.** I am addressing these words openly to all; let someone

202

*Discourse XV, Hymn*

11

hearken to my call! Whatever I am saying you ought to hear carefully and with full attention, for what I say is in your own interest and for your own good. In the middle of this phenomenal world you are so tied up (in bondage) as a parrot is held in a cage by bars or wire (confined and imprisoned). Like a monkey you have become so witless as to be lured and enticed in a trap by the bait of a handful of grain. And also like a fish, which lured by the temptation to satisfy its taste by eating up the bait attached to the hook, gets eventually pierced and pricked in the heart (by the same hook).

Like a foolish elephant, which is lured by the token of a supposed she-elephant in the forest, you are held infatuated and possessed by a foolish and extravagant passion for this sensual world. How shall I dwell on the diverse devices with which the unjust and oppressive *Kaal* has tied you up in bondages and enmeshed you?

Like a simpleton you completely fail to comprehend the core of his skulduggery so that by the force of his trickery and underhand dealing he has entangled you (in his trap). And (when I tell you the way out of the trap) you don't pay the slightest heed to the way you can extricate yourself. How can then you find release? The *Sant Sat-guru* is your only true salvage and saviour but his company you shun and avoid. That compassionate savant, who alone knows the art of release, will enable you to perceive the way out of your predicament and will secure your liberation.

**11-17.** Every moment, he will cut off your heavy and stout bonds held together by the rope interwoven by the five elements (ether, air, fire, water and earth) and three *gunas* (*satogun*, *rajogun* and *tamogun*). Abandoning all delusions and allusions attend his *satsang* so that you may attain to a unique status and rank. Deem all the bonds of this world (all associations and relationships) as deceptions and allurements; these are the handiwork of your friendship with the stupid mind. Every moment, renounce its company or else it will claim (take) your life. You'll be cast off (abandoned) your (eternal) abode and left stranded in the vicious circle of *chaurasi* (which, for you, is a foreign country). You'll fall into a grim dispensation and miserable plight from which who is going to extricate you? As it is, acquiesce to the counsel of Radhasoami which He has given after due deliberation.

*Discourse XV, Hymn 12*  
203

### **Hymn 12 (16 Verses)**

*Atak tu kyoon raha jag mein ...*

**1-7.** Why are you stuck up in this false and fleeting realm (*jag*); what are you going to get out of your wanderings? Always bear in mind the perils you face in this world and in the company of *Kaal*, and seek the remedy by going to the *satsang*. When the fire of the pangs of separation from the lord becomes furious and inflamed, remove the scum, smudge and splodge of this world.

Reinforce your devotion to the *Satguru* so that by dint of your love and attachment for him you'll gain access to the Word. You will get riddance of the vicious circle of birth-death-rebirth and gain access to the eternal abode (*amar pada*). Your sleeping destiny<sup>368</sup> will become roused and you'll get at the Great Name as well as the abode of that Great Name (the Eternal Abode). What shall I say now? *Kaal* has subjugated and subverted and besieged the whole world and all the worldlings are left wandering and stranded.

**8-16.** Nobody is afraid of death and none is scared of the tortures and torments of Yama. All of them are fallen into the noose of bewilderment and attachments (*moh*) and greed has beaten them and gulped them down. Now tell me how can they be roused and made to stir up their stumps, for they do not seek the company of the guru? Off and on, lust and greed reduce the *jiva* to the degraded level of a menial by forcing him to fan the parcher's oven (involving colossal waste of breath and energy). Except for the guru, none can be said to be your own who could cut off this net (of *Kaal* and Maya).

As for the family and kinsmen, they are all self-seekers and operate in their self-interest; they will not even come anywhere near you, if they know that you are bereft of riches and wealth. And yet what shall I speak about this sordid mind, that in spite of all this it pushes the *jiva* to get even his flesh scratched (i.e. have him looted and plundered) by them! The guru and the *sadhus* (sages) caution him in all possible ways but he (the *jiva*) has no faith, confidence and trust in their word. As it is, Radhasoami, says: "Without the Lord's grace nobody would acquiesce to the directions and counsels of saints and sages."

204  
13

*Discourse XV, Hymn*

**Hymn 13 (17 Verses)**  
*Mili nar dehi yeh tum ko ...*

**1-9.** Now that you have gained access to this human form, go some way to serve your spiritual cause and life's mission. Bearing in mind that this phenomenal realm is just a dream of night (an illusion born of ignorance), do not consume and waste yourself in its affairs. Your body as well as your health and home are all false, unreal and a delusion; why then expend and use yourself up in this mirage (something illusory)? All the *jivas* are lost in greed (forgetting the end and

primary objective of their lives and the identity of their *surat*) and nobody can manage to escape *Kaal*'s dominium.

The fire of cravings and hankerings has incinerated this whole phenomenal realm, and *Kaal* has turned on the heat which burns all the *jivas*. There is no way out of this furnace, so that all of them get burnt in the fire of perdition. In the upshot, day and night, they will get consumed in (the) fire (of lust, greed and attachment, anger and ego), and then they will suffer the tortures of the endless and the running wheel of birth-death and rebirth. They continue to wander and stagger from species to species, without getting sangfroid anywhere. What shall I say about the afflictions and pain they are destined to suffer from? That is baffling and ineffable.

**10-17.** In his charity and grace, *Sant Satguru* commends to you the practice of recitation of the Great Name. But the *jivas* don't accept this spiritual mode or device (*jukti*) – the practice of *Surat-Shabd-Yoga*. Without the *Satguru* and without adhering to the practice (*karni*) as suggested by the *Satguru*, the *jiva*'s wanderlust and roving about the species (i.e. the process of metempsychosis) will not go away. How long shall I go on stressing to them (about the dire necessity of *Satguru* and the need to practice the mode advocated by him for *Kaliyuga*)? Nobody acquiesces to what I say.

They have all become mind-oriented, egocentric and self-centred and therefore keep on roving and roaming about in pain, directionless and aimless, for they have not accepted the directions of the perfect guru. Instead of rendering service to the guru they make others respect and worship themselves. They are not at all worried or concern-

*Discourse XV, Hymn 14*  
205

ed about the grim prospects of their *jiva*, which will be hurled in the fire of perdition for burning there. As it is, take Radhasoami's word which you ought to implant in the recesses of your mind.

### **Hymn 14 (15 Verses)**

*Yahaan tum samajh soch kar chalna ... Refrain*

**1-8.** Here in this world, you ought to function (literally, walk) warily (remaining watchful, cautious and alert). The path of this world is extremely uneven, tortuous, curved and irregular, even crooked; do not fall down into the trap of mind. The currents of the ocean of mind and matter (*bhaujal*) are so deep and deceptive that I wonder how can you go across them unaided and without the guidance of the guru. As it is you must have that sort of love for the guru, as a satyromaniac (*kaami*) has for a nymphomaniac (*kaamin*).

Attend the company of the guru and make your attention ever to wait upon him (as a servant, or *chetak*), and heart and soul fasten up yourself with his feet. Cutting out all trickery, force and fraud, pretence and hypocrisy, conduct yourself sincerely and devotedly with him, comprehending and following guru's utterances in letter and spirit. Apprehend (await with fear, anxiety and dread) the peril from *Kaal* for you don't know when will death strike.

O crazy fellow (insane and erratic – *baurey*)! Breathe down the neck of *Kaal* and death (to oversee what they are doing and planning), and every moment recite the Great Name (*Ism-i-Azam*). The obliviousness and carelessness (*ghaflat*) about this point can be very teasing, tearing, vexatious and embarrassing, for once death strikes, you can't make your fortune and mend your ways.

**9-15.** As it is, whatever you can do, do it here and now; don't depend upon what is yet to come. Don't entertain any fond desire for the fleshly pleasures and don't be unhappy at the pain and suffering it chooses to inflict upon you. Deem the hour of trouble as a blessing (*ghanimat*) for at that time one remembers and recites the name of the guru every moment.

(On the contrary,) in the hour of happiness, man tends to become complacent and unconscious of the impending trouble (*ghaflat*) and drifts along the currents of the urges of mind, every moment. As it is, remain alert and vigilant and attend the *satsang* so that you may get across the torrential rivers of both pain and pleasure. Discern your form inside of you, and then mark and identify your *surat* (*surat bharna*). Radhasoami directs you: "Go and get into Word who is the guru."



### Hymn 15 (9 Verses)

*Mana re kyoon gumaan ab karna ... Refrain*

**1-9.** O mind! Why give yourself airs (*gumaan karna*)! Your body (which has come from dust) will return to dust, and you'll be hurled into the vicious circle of *chaurasi* (metempsychosis). As it is, remain humble at heart, regarding yourself as if in travel (*gharibi*) and escape the onslaughts of lust and anger. Cultivate love for and trust in the guru and make the alchemy of *naam* inside of you (out of dedication and devotion to and trust and faith in the guru). Don't follow the directions and dictates of your splodged and stained mind and cherish the commands of the guru in your heart of hearts.

This slow-witted mind (lacking intelligence) does not take to the shelter (of the guru), but like a glutton, indulges in gluttony. Don't be led away by what it says for in its company you'll fall into the middle of this fleshly realm. Fully comprehending its nature and character, keep it tied up securely and never let loose your grip of the feet of the guru. Keep the beauteous form of the guru in your eyes and by the mode of *Surat-Shabd-Yoga* soar to *Nabh* (*Sahasdal Kanwal*). Recite the Name "Radhasoami" and focus your attention on whatever He ordains.

### Hymn 16 (10 Verses)

*Jodo ri koyee surat naam se ... Refrain*

**1-10.** Let a heedful seeker join his *surat* with *Naam* (as revealed by the guru). This body and world will not come good and will be of

*Discourse XV, Hymn 17*  
207

no avail at the hour of reckoning when you will have to wage battle against Yama (the lord of death). Now that you have a prize opportunity (this human form long striven for), keep your cool and escape this hot spot (this phenomenal, fleshly world called as the abode or *dhaam* of senses and mind). Perform the recitation of the Great Name and render service to the guru (who revealed to you that Name), turning your mind away from lust.

Exercise restraint on your mind and senses as much as you can, and drink a mouthful of the sap of ambrosia from the cup of the guru

(the pearls of wisdom and knowledge that fall from the lips of the guru). By virtue of this, you will become steady and get at the real abode of ataraxia, and you will find release from the snares of the mind. Engage yourself in meditation (*Surat-Shabd-Yoga*) abandoning indolence and inertia, and get away from the dominium of *Kaal*.

Every moment, offer supplications and implorations to the guru who alone can extricate you from this body or corporeality (*tun-i-chaam*). This is the panacea and there is no other remedy like this – recite the Great Name (Radhasoami) from morning to night. Getting aloof from the classes and masses of this world (*khaas-o-aam*), cultivate love and ever attend the company of the *sadhs* (sages and servants). Radhasoami emphasises: “Become engrossed in the recitation, contemplation and meditation of *Sattnaam*.”

### Hymn 17 (17 Verses)

*Jagat se chetan kis vidhi hoye ...*

**1-9.** How can I become really aware of the perils of this *jagat* and get off it when bewilderment and infatuation have tied me up securely with it? The fetters on my feet (bonds) are becoming stouter and stricter; the nooses, tighter than ever, are suffocating me. The snares and meshes are spreading wider and wider; the cacoethes and craving (*chaat*) for sensual pleasures is on the rise. Of course, pain will follow next although nobody knows when. But one day (the day of reckoning) troubles and tribulations will throng and you will have to suffer all manners of torments and tortures.

208  
18

*Discourse XV, Hymn*

That day you will repent and feel remorse a great deal, although now, this day you don't listen to counsel of restraint and moderation and you while away your time. You don't even think of death (which is central to life and about which none can have any doubt), and day and night you are sleeping and snoring, heedless and oblivious of your real duties and obligations. By and large, you act under the sway of your mind, and all the day long (hours of wakefulness) you keep on paying the heavy toll of your actions in this phenomenal world. And in the night you stretch your bedstead, make your bed and go to sleep, without any consciousness of what may occur tomorrow.<sup>369</sup>

**10-17.** *Kaal*, so to say, has subjugated everyone and makes a short work of all; and *kama* has trampled everyone under its feet. The quality of darkness (*tamogun* or ignorance, inertia, sloth, gluttony, jealousy, envy, hatred, vindictiveness, rage, “I-ness”) has encompassed the inside of everyone so that he has lost sight of reality and has forgotten his antecedents, origins, purpose of his life, mission and destination. The saints and the *Satguru* keep on warning him and cautioning him but he does not relish their counsels and words of advice.

The *jiva* has forgotten the supreme necessity of meditation on and recitation of the Great Name, and does nothing to cultivate love for the feet of the *Sant Satguru*. When day and night, one remains engrossed in sensual gratification and grief (*bhog* and *sog*) how can he escape the ambushade of Yama (the lord of death)? You are held a prisoner on several counts and charges; how can you secure release without the intercession of the *Satguru*? Without *satsang* and without *Naam* (as revealed by the *Satguru* of the day) you can never gain access to your real (eternal) abode. Radhasoami has delineated this dispensation: “Go and take the sanctuary of the saint (the *Sant Satguru*).”

### Hymn 18 (15 Verses)

*Kumatya bairan peecheh padī ...*

**1-8.** My degenerated, corrupt and base mind (*kumati*), my foe and enemy, is after me. I wonder how can I save my soul from it? It

*Discourse XV, Hymn 19*  
209

never acquiesces to the directions of the *Satguru*; instead it puts on airs and displays hauteur and gets lost in it (*gumaan*). (Witness its impudence that) through its intellect, splodged and sullied by lust and anger, it seeks to test his knowledge! It neither renders service to him, nor develops faith in him; on the contrary, he expects him to respect, revere and hold it in esteem! It does not look into its own plight and future prospects; how can it attain rest and stability?

Day and night, it wallows in the mirage-like rivers of greed and bewilderment which are dry and muddy and filthy, and in which it remains completely lost and deluded. Now tell me how can a *jiva* burdened with such a mind, comprehend the tenets of *Sant Mat* about

and against which it goes on advancing its own arguments and logic as counter-proofs. In relation to such *jivas*, the saints prefer to keep mum; such *jivas* cut off their own nose to spite their face.<sup>370</sup>

**9-15.** All the *jivas* have become the thralls of their own degenerated, perverted and corrupt minds. How shall I dilate on their degeneration? Those who are the recipients of the *Satguru's* grace and charity, they take to his sanctuary and they alone can identify them. Abandoning their own assertions (*ukti* – positive, fanatical statements made without an attempt at furnishing evidence or proof) and their shrewdness (*chaturta*) they regard themselves as ignoramuses. Then alone the *Satguru* becomes pleased with them (pleased at their humility and meekness), and gives them clues to their real abode.

He drives out their degeneracy and perversity and rids them of their evil-mindedness and yokes his *surat* with *shabd* (*Surat-Shabd-Yoga*). All saints have reaffirmed that without practising *Surat-Shabd-Yoga* there can be no salvation. The same has been asserted by Radhasoami, and he who accepts His discourses is indeed sagacious (*sujaan*).

### Hymn 19 (16 Verses)

*Sota mana kas jagey bhai ...*

**1-9.** O brother! How shall your latent faculties of mind be roused and stir up their stumps, I shall tell you about the way of doing it. So

210  
19

*Discourse XV, Hymn*

far you have been practising pilgrimage, fasts and study of books of knowledge, imagining that you have become sagacious and wise. You have taken to *japas*, *tapas*, *yamas* (abstentions) and *niyamas* (observances)<sup>371</sup> and practised *maun* (silence) strictly. Such remedies I have also tried a good deal but by all that, this mind could not be roused and it failed to stir its stumps.

Eventually, constantly looking for some panacea I gained access to the *Satguru* who revealed to me this *modus operandi* furnishing the necessary proof and arguments in support, namely: “Attend the *Satsang*, serve the *Sant Satguru* and make an offering of your body and mind to him; then prick up your ears to the Word revealed by

him and on its wings soar to *Gagan (Trikuti)* and in full consciousness focus your attention on him and on the Word revealed by him.”

By and by, this mode yielded results and eventually the mind has been roused so that this phenomenal world now began to look unreal, false and fake. My *surat* then received relief and succour from the mind and reinforced by it both became accommodated in their respective mansions.

**10-16.** Evidently, without hearing the *shabd* (Word), this wayward and fickle mind will not stir its stumps, does not matter what ways you adopt and what remedies you apply.

As it is, after lot of processing, choosing and sifting, I have selected this remedy (to restore the mind to the right track); ignore all other methods as lacking guarantee of success and effectiveness. Those who get stuck up in such other methods and means are wasting their years for they will get nowhere near their destination (*thikana*).

Without the saint, all are going off the track, running in wilderness, and straggling in delusion; without the saint you remain clueless about Word and completely baffled. I am therefore, insisting on the Word (*Shabd*) and the Word and yet again on the Word; you too ought to engross yourself in *Surat-Shabd-Yoga* with your *surat* focusing tightly on the Word.

*Discourse XV, Hymn 20*  
211

By doing so you will escape *chaurasi* (metempsychosis) and gain access to your real abode putting metempsychosis at a loss and making it discredited (*janam maran ki hovey haar*). As it is, Radhasoami is explaining to you: “Without the saint, all and sundry keep on straggling in one species after another.”

### **Hymn 20 (10 Verses)**

*Khoj ri piya ko nij ghat mein ... Refrain*

**1-10.** Seek your lovely lord (*piya* – husband, master, Soami) within yourself. If you really wish to meet your Lord, don’t straggle in this sensual realm (*jag*). Pilgrimages, fasting, *Karmakand* and

*yamas* and *niyamas* will keep you stuck and nonplussed and baffled on the path and make you tarry and tardy. So long as you don't come across a perfect *Satguru* you will linger in sins and transgressions.

You will never be able to find the sap of the ambrosia of *Naam* and will keep on rolling and turning over in species like that of a bird. The *pandits* (the Hindu erudite), the *kadi* (Islamic judge), the *bhekh* (recluse or ascetic wearing clothes of prescribed colours), the *sheikh* (a Muslim theologian) – all of them get stuck at every step on the path.

In this company, there is no chance of anyone gaining access to his beloved Lord; the beloved lord will meet you only if you are in the close company of *sadhs* and sages. These fellows (*pandits*, *kadis* etc.) are all lost in their cravings for sensual pleasures; delusions, illusions and hallucinations have penetrated deep in their veins and arteries.

Without the saint, none can get at the mystery and secret (of one's beloved Lord); and they will reveal that mystery and secret to you in seclusion and privacy, away from the masses. So long as the saints do not come your way, you will continue to be a victim of the thugger of these thugs (*pandits*, *bhekhs*, *kadis* and anchorites). If you take to the sanctuary of Radhasoami, you will get into the dazzle and refulgence of the flame (at *Sahasdal Kanwal*).

212  
21

Discourse XV, Hymn

### Hymn 21 (16 Verses)

*Guru kahen pukar pukar ...*

**1-8.** The guru is repeatedly asking you: “O *jiva*! Understand the tricks of mind and to counter it, perform the recitation of the Name. With every breath that you inhale or exhale, the capital of your energy is depleting and the span of your life is becoming shorter and shorter.

This really is an opportunity of your coronation (that in this human birth you could ascend to the throne you left unoccupied and which is still unoccupied in *Sattlok* – *soona pada tera takht aur taaj*)

and not for sticking with the junk; give up your old habits of pecking the grain like a hen (*ghurbinyan*).

The guru tells the way (to your coronation in *Sattlok*) which you must heartily grasp – the inner Word or unstruck melody, to which you must prick up your inner ear. Unite your *surat* with the *shabd* and ever pay attention (detailed care or special treatment a lover gives to his beloved) and remaining in attendance upon the guru, pay him obeisance (*mujarniyaan*).

Every moment earn and procure his charity and compassion (*daya*), and take to the haven of his feet. He it is who will reveal to you the secret of your being (*ghat ka bhed*); grasp the Word (*Shabd*) firmly so that you may swim across the ocean of mind and matter (*bhau*). Once you dedicate yourself to him and to the Word he reveals, you will cease to be conscious of this corporeal realm, and your *surat* will burn and bake in the inner flame and will become incapable of being burnt (*ajar*).

**9-16.** Those who have kept company of the perfect guru, they got good riddance of the vicious circle of birth-death and rebirth. Forsake the snare of this sensual world, and comprehend its sum and substance (the truth in it which is *Satguru*, *Satsang* and *Sattnaam* and *Satt Anurag*) so that your straggling in *chaurasi* may be removed. Attend the *satsang* and cultivate love for the guru in your heart of hearts and perceive his inner beauteous form by ascending up to the mirror (*darpan*) upwards.

*Discourse XV, Hymn 21*  
213

Discern the unstruck melody in the voice (*gira*, i.e. “sound”) of *Gagan* (*Trikuti*) – and remain engaged in this practice alone. Soar to the Spaceless, the Timeless and the Unconditioned Realm (*Adhar* or *Trikuti*) so that the knot of the mind and body (gross or *jada*) with spirit or soul (*chaitanya*) may be loosened and undone. In this *jag* (sensual, phenomenal realm) you would not see anyone happy, content or satisfied; as it is, in order to attain sangfroid, grasp the utterances of and the discourses of the guru.

All these idiotic *jivas* are enmeshed in the snare of pain and affliction; why do you get yourself entangled in their company? Give up “meum and tuum” (*main-tu*) and “mine and thine” (*mor-tor*), i.e. for-

sake all duality and catch hold of the one Radhasoami and take to His sanctuary and shelter.

214  
1

*Discourse XVI, Hymn*

### **Discourse XVI (3 Hymns)**

WARNING AND CAUTION: PART III

Instruction Relating to Devotion to *Satguru*

#### **Hymn 1 (67 Verses)**

*Yeh tana durlabh tum ne paayaa ...*



**1-10.** This invaluable, hard-to-get human frame you have found after straggling through millions of births. Now don't waste it away uselessly; every minute remain alert and watchful and cultivate devotion. If you choose *bhakti* or devotion, then develop devotion to the guru and get initiation in the *Surat-Shabd* path from the guru. If there is one who claims to be a guru but is not the adherent of *Surat-Shabd-Yoga*, he is a false and fake guru, making money out of *guru-giri* (*jhooti guruwai lewey*).

Guru is he who is in love with the *shabd* and does not serve anyone save the *shabd*. When I talk of the *shabd*, I speak of the *shabd* of the top of *Gagan* (i.e. *Trikuti* and that *shabd* is *OM*) and of the city of *Sunn* (the Sphere of Spirit or *Rarankar*). I speak of the *shabd* one hears on the way to the Rotating Cave (*Sohang* or *Anahoo*); I speak of the *shabd* of the Inaccessible Sphere (*Agam*) which is ineffable.

I have spoken volumes about the hallmark of the perfect guru, leaving none in any doubt, ambiguity or uncertainty. He who practices *Surat-Shabd-Yoga*, he alone is the perfect guru; reduce yourself to the level of the dust of his feet. There is no other mark of the perfect guru, and don't take into account his supposed merits and demerits, good or bad qualities.

**11-20.** After procuring the secret of *Surat-Shabd-Yoga* from him (the *Satguru*), body and soul devote yourself to its practice. Take pity on your (shrivelled) soul, and save it from the vicious circle of *chaurasi* (metempsychosis) or else you will suffer a great deal in the

*Discourse XVI, Hymn 1*  
215

fire of perdition and will every moment, burn in the cauldron of fire (*agni kund*). The fleshly pleasures in this world last only for a short while (literally, four days) which will be followed by everlasting pain and that will be very torturous.

Time and again I have been warning you for I am moved to pity, seeing your sad plight. Compassion and mercy oblige my mind to ask you: "Beware and stir your stumps so that the guru may come to your rescue. Don't worship any one except for the guru; catch his glimpses and then ever remain dedicated to his feet. Even as all the rivers flow and merge into the ocean, likewise the worship of the guru covers the worship of all including goddesses,<sup>372</sup> gods,<sup>373</sup> *Ish-*

waras,<sup>374</sup> Mahesh,<sup>375</sup> Sun,<sup>376</sup> Shesh,<sup>377</sup> Gaur,<sup>378</sup> Ganesh,<sup>379</sup> Brahman,<sup>380</sup> Transcendental Brahman,<sup>381</sup> *Sattnaam*,<sup>382</sup> three *loks*<sup>383</sup> and even the fourth *lok*.<sup>384</sup>

**21-30.** The *seva* rendered to the *Satguru* includes the service rendered to all of them. In this statement, there is not even an iota of doubt and error; accept this as the complete truth without the slightest uncertainty. As it is, I am explaining the capital importance of the guru to you time and again; every moment I am applauding the concept of devotion to the guru. A true seeker ought to become guru-oriented (*gurumukh*) and function in accordance with the directions and mandates of the guru; those who conduct themselves in accordance with the guru's commands, get across the tempestuous ocean of mind and matter, in a moment.

How long and how far can I go to eulogise the majesty and magnificence (*mahima*) of the guru? Indeed, I can see no one on a par with the guru. All religions commend the adoration and adulation of the guru. One who turns his face away from the guru, finds no refuge or shelter any where. The pleasures of the self and power in this world are all dependent upon and conditioned by the availability of riches and pleasure of and favour of the powers that be. Imagine how readily you render services of all sorts to the rulers and officers and in exchange you exact money, status and power.

You meekly submit to their commands and orders and take so much pains to carry them out as to lose your sleep and hunger. Have you ever wondered what will you do with all the wealth you would

216  
1

Discourse XVI, Hymn

accumulate in this wise? You will squander it in maintaining your place of pride and preserve your power in this *jagat* (sensual world). But then, I have dwelt upon the nature and the ultimate end of this (perishable) world; it lasts for four days (for a short while), after which it is reduced to nothing.

**31-40.** And what makes you so engrossed in the service of the rulers and officers? It is only for the sake of accumulating wealth – that is the open secret of it, about which there can be no doubt. And what about service to the guru? And service to the guru (which will always stand you in good stead), on that you turn your back. Days,

fortnights, months and years pass by and you never long and pine for the glimpses of the guru!

Now tell me, how do you expect deliverance (from such a queer and irrational behaviour and conduct)? The net result of all this negligence would be your abidance in perdition where pain and affliction will gush forth from all the four directions. Tell me who is going to stand by you in that sorry plight?

You have not cultivated love for the guru which alone could be your saviour in that miserable plight. But if you do not bring to bear trust in what I say, then you must ask your mind to approach the issue from a different angle – disease, discomfort and discomfiture always vex you. Isn't it?

Treat them as the harbingers of death. And there can be no doubt about death which is the central truth of life; it strikes one and all. This stroke will also fall on you, and one of these days *Kaal* (Satan) will also knock your head down (kill you). Take steps to find some remedy to avert that day and ward off that disaster, for on that day of reckoning your pelf and power will not come handy!

**41-50.** If you had been a man of understanding (with ability to learn, judge and decide, with intelligence or sense) you would have put your wealth and riches to good use. Putting to good use means to expend your riches in the service of the guru. The guru, of course, does not hanker after your wealth, for he has the wealth and riches of devotion (*bhakti*) and the Great Name (there can be no wealth richer than devotion and the Name).

*Discourse XVI, Hymn 1*  
217

But he (the guru) is simply interested in doing good to you by making you expend it for alleviating the sufferings of the poor and the penurious. And in this transaction, you procure the guru's grace gratis, if you succeed in winning his approval, favour and pleasure. To win his pleasure is a Herculean task (requiring tremendous concentrated effort, stamina, zest, enthusiasm, love and service to the guru, and single-minded devotion to him and the Name revealed by him), for his pleasure, grace and favour mean the pleasure, grace and favour of *Satt Purush* Himself.

That *jiva* who is the recipient of the guru's pleasure is on top of all the rest. Indeed if the guru is pleased and favourable and agree-

able, that means that the Creator Himself is pleased and favourably inclined and agreeable, and then *Kaal* (the force of evil, negativity, outwardness and downwardness) and karma (the pernicious effects of past actions) will not be able to prevail and frustrate your spiritual effort.

The stand and perspective of the guru and his perception of things (*aan*) is acceptable to all and prevails on everyone including Shukadev,<sup>385</sup> Narad<sup>386</sup> and Vyasa.<sup>387</sup> As it is, win the pleasure and approval of the guru; nothing worthwhile would accrue from your currying favour of others and ingratiating yourself with them.

**51- 60.** If the guru is pleased and ingratiated with one, and all others are displeased and annoyed with him, even then he will not lose by a hair. And if one seeks to ingratiate himself with others and entertains hostility and lies in ambush against the guru, and if he does not mind slandering and slamming the guru, regarding him as a mere mortal, a mere human being, take him to be hellish (fit to dwell in hell, wicked, cruel and a great sinner), and self-destroying (*apghaati*) and with him the messengers of Yama (the lord of death) will indulge in mischief.

As it is, understand and comprehend the entire scenario (of liberation and redemption), and do everything you can to ingratiate yourself with the guru. Your ancestors and family (*kul-kutumb*) will not be of much avail and your brotherhood, caste and community will give you no relief or succour. All of them are your companions for a short while (literally, for four days); their reason (*buddhi*) has

218  
2

Discourse XVI, Hymn

worn the colours of selfishness (i.e. their attachment is not with you but only with their own self interest).

You don't have to be scared of them or feel any sense of shame in relation to them (a feeling of what will they say if I do this or that; I will be ridiculed and mocked by them if I serve the guru and attend the *satsang* and so on); concentrate your attention only on devotion and dedication to the guru. The guru will support you "here" (in this phenomenal world) as also "there", in the world beyond, for even the creator (Brahman or *Kaal*) feels somewhat apprehensive and nervous of him. Your ancestors and family will not stand you in good stead, on the contrary, in their company you will fall into perdition (hell).

**61- 67.** With them, your conduct and relations must be entirely formal and to the extent absolutely necessary; if you attach yourself with them excessively, you will be hurt excessively. As it is, render service to the *satsang* and the *Satguru* and every moment get at the bliss and beatitude of the Great Name. There is nothing on a par with (i) Guru, (ii) Name and (iii) *Satsang*. These three are sufficient to fulfil your spiritual mission (salvation); through them all your karmas would be cut down (felled, exhausted and eradicated) and you will make it to your Ultimate Abode.

Accept and carry out these dicta (authoritative statements) of mine, or else you will have to regret and repent at the end. Neither pelf nor pride will do you any good; command (*hukum* or authority) and commanding (*haakimi* or air of authority) would both be annihilated. As it is, pursue *bhakti* to the extent you can, and devote yourself to a practice that is fruitful.

## Hymn 2 (8 Verses)

*Bhed aarti sun sakhi mo se ...*

**1-8.** O Comrade! Hear the secret and mystery of aria (*aarti*) from me; I will speak about it in clear terms. First, take the plate (with curved edges all around) of faith in your hands and then pour in the *ghee* of love and then ignite the wick of *sama* (restraint of mind)

*Discourse XVI, Hymn 3*  
219

and *dama* (control over senses) into a flame. Withdraw from immediate reaction to impressions coming from the outer world (*vairag*) so that in a moment you can abandon lust and anger. Sing the song of *Surat-Shabd-Yoga* (i.e. practice *Surat-Shabd-Yoga*), and yoke your attention to the feet of the guru. Then Radhasoami will bestow His grace and charity (*daya*) on you and one day will confer upon you the blessing of the ultimate abode in Radhasoami *dhaam*. Join the two eyes on the third *til* and then move the plate of *aarti* around, laying a siege of both your mind and body (senses). And then prepare to get at the perfect abode, getting your *surat* absorbed into the *Sattnaam*. I have sung this doxology (*aarti*) in a spirit of love and dedication, turning my mind away (from the phenomenal world) by the modus operandi of Word (i.e. the *Surat-Shabd-Yoga*).

### Hymn 3 (9 Verses)

*Sochat kaha sakhi kar ley aarat ...*

**1-9.** O Companion! What are you speculating about? Perform the *aarti* here and now, for such an hour will not strike again. O Friend! Without reinforcement (from the *Satguru*) what can I do? My body and mind are both extremely fickle and capricious. However, exercising restraint and patience, I have found a way out and it is to attend the *satsang* and get close to the *Satguru*. When that merciful Lord bestows his grace and kindness, he will be able to subdue and subjugate my wayward mind in an instant. He will put the plate of *shabd* (Word) into the hands of my *surat* and will lighten the flame of love in me.

The moment you thus perform the *aarti*, at once you will attain to the abode of salvation. Take it as definitely true and deem the *Sant Satguru* (Soami) as omnificent, omnipotent and omniscient. Offer viands before him and then take his leavings or victuals touched by him as his grace (*prasad*) and the water with which you have washed his feet as *charanamrit* by which you will be able to discipline and restrain your (wayward, fickle and capricious) mind (and body). Recite the Name Radhasoami as the Eternal, Great Name (*nij naam* or *Ism-i-Azam*) spurred by which you will attain to *Sattlok*.

220  
1

*Discourse XVII, Hymn*

### Discourse XVII (2 Hymns)

WARNING TO *BHEKS* \*: PART IV

#### Hymn 1 (21 Verses)

*Tum sadh kahawat kaisey ...*

**1-12.** How do you call and style yourself as *sadh*? I ask you to explain this. You are not inclined to give up anger nor can you stand hard and harsh words. Neither you are soft (gentle or kind-hearted) towards others, nor are your utterances mellifluous; you don't have any trace of mercy or compassion. You make others adulate and ad-

ore you, but you don't worship anyone; you beg and collect and accumulate money; you haven't got rid of either lust nor greed; and you get mauled and battered by bewilderment (attachment or *moh*) and envy (*eersha*).

You don't practise either devotion or meditation (on the unstruck melody); you will never be able to get rid of the retribution of Yama (lord of death). You have left your means of livelihood (business or occupation, *uddyam*) and you have given up your home and hearth, and you don't do any hard work. You keep on loafing and lounging around here and there in an idle way, purposelessly, like an eccentric; you have the mantle of *bheks* but you are a disgrace and the apparel of *bheks* is ashamed of you, for you are thoroughly unfit to put it on.

Fraud, hypocrisy and skulduggery have found their abode in your heart, and to the householders you pose as if you practise (the five) abstinences and (the five) observances (*achaar*).<sup>388</sup> In great pride you boast that you take *roti* (loaf or baked bread) from the pious precincts of the kitchen (*chauka* – an enclosed square in the kitchen), as if the entire spiritual mystery or secret (*bhed*) lies in the bread baked in the *chauka*.

You lack right intellect, right understanding and the right or perfect guru; and you entertain fear and shame of the households. You

*Discourse XVII, Hymn 2*  
221

are ignorant of the dictum: "The feet of *sadhs* (sages and saints) are superior and holier than the sixty-eight *tirthas*<sup>389</sup> because that piece of earth on which they put their feet becomes consecrated and hal-  
lowed."

**13-21.** You are straggling in karmas and delusions (rituals and customs, *japas*, *tapas*, penances, scriptures, piety and so on); why do you parade yourself as *sadhs*? You wear a mask and masquerade as recluses and anchorites and dupe and rob the world; the fact is that *Kaal* has raided and committed a thuggery on you.

It is time that you take stock of the situation and engage yourself in *satsang*; have some fear of the tortures of hell. Develop yearning and pining for the Lord and the guru; and take to withdrawal from the world (*vairag*); practise devotion and dedication and flee this (phenomenal) world. Crush your mind and restrain and fetter your

senses and engross your *surat* in the Word emanating from the Spaceless and Timeless regions.

Then, automatically, your heart (*surat* or *chitt*) will become gentle and soft (*komal*) and your intellect will become depurated and pure and get good riddance of your thuggish mind. What else shall I say now, for I have said enough; for a genuinely qualified spiritualist or seeker one word is enough to bring him around to the right track.

Those who are brazen, shameless and pretentious and are victims of allurements of this sensual realm, what do they know about the truth? They are like devils and beasts (who understand only the idiom of force and violence). Radhasoami asserts that it is only some *ham-sas* (purified spirits) who can be brought round and be convinced of the truth by words and utterances (of the saints).

[\* Mendicants and anchorites.]

## Hymn 2 (15 Verses)

*Shabd ki kari na koyee kamayee ...*

**1-8.** You have not practised *Surat-Shabd-Yoga* at all; well, then, whence can you get at the core of Reality? The *shabd* (*Saut-i-*

222  
2

*Discourse XVII, Hymn*

*Sarmadi*) emanates from the Spaceless and the Timeless sphere and you without experiencing its exhilaration, keep harping upon it. Had you engaged your *surat* inward with the Word (i.e. had you engaged yourself in *Surat-Shabd-Yoga*), you could have discovered the mystery of the Spaceless and the Timeless sphere.

You would have then ceased merely talking about it and nothing would have been agreeable to you except the *shabd*. Your mind would not have impulsively and carelessly wandered about here and there wasting its energy every moment, if you had adhered closely and stuck to *Surat-Shabd-Yoga*. If you had gained access to Word, your mind would have become inebriated and intoxicated with its sap (*rasa*). You would not have taken recourse to anything save the practice of *Surat-Shabd-Yoga*, and would have jettisoned all other desires and wishes. You would have intensified love for anyone who had talked of the majesty of *shabd*.



**9-15.** Your tragedy is that you have not realised the worth and value of *Surat-Shabd-Yoga* and so all your musings and boastings are fictitious tales. Had you been an admirer and lover (*rasiya*) of *Surat-Shabd-Yoga*, you would have ignored all desire for honour and destruction. Your state would have been qualitatively different and your *surat* would not have flowed outward and downward (on the dictates of *Kaal* and *Maya*). Now, in your present state, you may go on blabbering and chattering like a wind-bag, but you are incapable of practising *Surat-Shabd-Yoga*.

O Brother! Those who have resorted to the practice of *Surat-Shabd-Yoga*, their *surats* have tasted the sap of the Unfathomable and Inaccessible sphere. To them the whole world appeared to be unpalatable, unsavoury and disagreeable; for them only *shabd* is top-notch. Radhasoami puts it rightly and anyone who accepts this statement would taste the bliss and beatitude of *shabd*.

*Discourse XVIII, Hymn 1*  
223

## **Discourse XVIII (12 Hymns)**

### INSTRUCTION ABOUT DEVOTION TO *SATGURU*

#### **Hymn 1 (12 Verses)**

*Guru karo khoj kar bhai ...*

**1-3.** Accept the guru after thorough enquiry and investigation for without the perfect guru nobody can find the Way. The entire world is drowning in the torrential currents of the ocean of mind and matter but no rescuer and succourer is round the corner. All the clueless and feckless *pandits* (erudites), *bheks* (anchorites), yogis and *gyanis* (savants) have lost (the game of spiritual pursuit).

**4-5.** They have not taken resort to love for the saints; how can they hope to sail across the tempestuous ocean of matter and mind? They have also consumed and wasted themselves in the dreary pursuits of *tapa*, *tirtha*, fasting, and all of them are puffy, swollen and bloated with the pride of learning and erudition.

**6-8.** They received not even an iota of the bliss of devotion, because they did not take to the sanctuary of the devotees. They did not discover the secret of devotion and they failed to realise that the *Sat-guru* was *Satt Purush* Himself and did not accept him as such. The guru it is, who rows the boat of all those who become devoted to his feet, across the ocean of life.

**9-10.** O Seeker! You wander about here and there, turning your faith away from the guru, and you are ever closeted together with your mind, following its directions. You are ever consumed and exhausted in karmas (rituals, rites, customs, fasts, pilgrimages, asceticism, *yamas* and *niyamas*) and you are wasting away your human form for nothing.

**11-12.** O Brother! Beware and pay heed and understand where you stand. Get close to the guru and cultivate love for him. Radha-

soami is saying it again and again: “Make effort (*karni*) so that you may attain to spiritual heights.”

### Hymn 2 (7 Verses)

*Guru ki kar hardam puja ...*

**1-4.** Every moment worship the guru for there is none other on a par with the guru. Every moment attend to the guru, clinging to his feet and offer your body and mind before the guru. With your eyes catch the glimpses of the guru, and with your ears listen to the guru’s discourses. By dint of guru’s strength curb and crush your mind, and by dint of his power slay *Kaal* (i.e. defeat and frustrate *Kaal*’s tendencies inside of you).

5-7. The guru has manifested himself as Brahman personified, and the guru has talked about the glory of transcendental Brahman. Guru it is who has unravelled the mystery of *Sattnaam* and the guru has given an estimate of the Invisible and the Inaccessible spheres. Guru has manifested himself in the form of Radhasoami so that even the *Anami* is not superior to the guru.

### Hymn 3 (7 Verses)

*Guru dhyan dharo tum mana mein ...*

1-3. Contemplate on the form of the guru from the bottom of your heart (deeply and sincerely); and every moment recite the Name revealed by the guru. Sing of the (majesty of the) guru and guru alone, for it is the guru who eventually will be your saviour, rescuer and succourer. None of the spiritual regions, higher or lower, can be negotiated without the help and guidance of the guru.

4-7. Guru it is, who enables you to perceive the mystery of the higher regions (macrocosm) inside your being (microcosm); and guru it is who elevated your *surat* to the top of *Sunn* (Sphere of Spirit). The guru showed you *Mahasunn* (the dark expanse serving as the barrier between *Brahmand* and *Satt Desh* as well as the Ro-

*Discourse XVIII, Hymn 4*  
225

tating Cave). Thence the guru took you to *Sattlok* and enabled you to get into touch with the Invisible and the Inaccessible spheres. Guru it is who dealt with the inner mysteries, and it is from the guru that you gleaned the knowledge of Radhasoami.

### Hymn 4 (27 Verses)

*Guru charan pakad dhrad bhai ...*

1-3. O Brother! Grasp firmly the feet of the guru and take steps to attend his company. Make the guru's utterances and discourses as your mainstay, and have a clear view of his form which contains the substance of Reality. The guru's dispensation (*gati*) and position is

unfathomable and infinite; adore and adulate the guru with full concentration (*sanwaara*).

**4-6.** Enshrine the guru in your heart of hearts so that the last shadows of *Kaal* may be eliminated. Give up all hopes and expectations of objects of sensual pleasure; abandoning all predilections and urges of the mind (*manas*) flee this phenomenal realm. Pin all your hopes on Word (*shabd*) revealed by the guru and fasten all expectations and predilections to the feet of the guru (*guru pada*).

**7-10.** Turn the course of hopes and expectations and predilections and join up all your senses and mind with guru. Day and night remain engrossed in contemplation of the form of the guru and remember only the guru, none else. With every breath you inhale or exhale and every morsel of food you swallow, remember and don't forget the guru (remember that if you breathe and eat it is only because of His grace); ever sing of the majesty, glory and splendour (*yash*) of the guru. Guru it is who is your well-wisher and patron (*hitkaari*). Hey brother! Save the guru you can claim no one as a friend (as he is the only true and dependable one).

**11-12.** Guru it is who will deliver and release you from the noose of Yama (i.e. from the vicious circle of birth-death and rebirth); and guru it is who will enable you to comprehend the core of the process of *Sunn* or control of mind. He will sail you across the tumultuous waters of the ocean of mind and matter; he will hammer, correct, polish and embellish you every moment.

226  
4

*Discourse XVIII, Hymn*

**13-14.** The guru will sustain and take care of you even as the tortoise hatches and saves its eggs (from the water to which it returns soon after laying the eggs on the dry earth).<sup>390</sup> There is no protector on a par with the guru; as for one's ancestors and family, all are like Takshak.<sup>391</sup>

**15-17.** As it is, never give up the guru, and turn your mind against wealth and women (*kanak, kamini*). The dedication to the guru is always the source of happiness and bliss; and without the guru, even your mind and intellect turn into tormentors (*dukhdaye*). Implant trust in the guru in your heart of hearts and swim across the ocean of *Kaal* and Maya by the guru's grace (*prasad*).

**18-20.** The guru will snatch your hubris, bewilderment and vain-glory and ostentation (*maan, moh* and *mada*), and even lust and anger will be scared of you. The guru will drive out and beat up the surging waves of greed and avarice, so that even Maya<sup>392</sup> and *mamta*<sup>393</sup> will accept defeat and lose the game to you. Indeed none will be able to get the better of you, if in the heart of your hearts, you have total trust and faith in the guru that will reinforce you in your battle against all adversaries – *Kaal* and his forces, Maya and her allies.

**21-23.** From the guru, you will receive the alchemy of Name which will drive the demoniac craving (*trishna daayan* – the witch of craving) out of your being (*ghat*). If you take guru's *charanamrit* and his *prasad* with love (and faith), all your maladies and afflictions will be eradicated. Make an oblation of both your mind and body to the guru, and perceive the form of the guru in the (clear, depurated) mirror of your heart.<sup>394</sup>

**24-27.** The guru is the giver of everything (*daataa*); O Sentient Being (*praani*)! Contemplate on the guru every moment. The guru is *Satt Purush* and *Sattnaam*; he is also the *Alakh Purush* and the *Agam Purush*. Radhasoami is the name of the guru by whose grace you will attain your eternal resting place. In all ways, he is the knower of all the inner processes of the heart, mind and soul of everyone (*ant-aryaami*); sing of his glory and worship and meditate on him.

*Discourse XVIII, Hymn 5*  
227

### **Hymn 5 (25 Verses)**

*Satguru ka naam pukaro ...*

**1-4.** Recite the name of the *Satguru* time and again, enshrine and cherish the *Satguru*'s form in your heart of hearts. Rely on and trust the *Satguru*, and then you'll not have remorse or regret for anything done or not done. Every instant the *Satguru* sustains and supports you and in every possible way he snatches your "I-ness" and hubris. Ever remain vigilant and alert in your devotion to his feet, and never feel vexed or out of sorts and petulant in relation to him (*Satguru se mat kar rosen*).

**5-7.** Now, hear from me the dispensation and stature of the *Satguru* although not an iota can be spoken about it (i.e. what I am going to say about the stature of the *Satguru* will not amount even to one iota of what should be said). The *Satguru* pulls you out of the “nine gates” (two ears, two eyes, two nostrils, the mouth, the sexual organ and anus) to the “tenth gate” (i.e. the sixth ganglion, the seat of *surat*) and then from duality he will unite you with the One. He will enable you to partake of the sap of Word (*Shabd*) and will save you from the city of Yama (perdition).

**8-11.** Then, he will enable you to perceive the abode of the Inaccessible Sphere and indeed make you acquaint with the mystery of the entire Way. Those who are in his company, they don’t have ever to fear this world. But those who avert their face from him and straggle here and there, they fall into the stormy ocean of mind and matter. They keep on going around the wheel of *chaurasi* (birth-death-rebirth) and suffer from tortures in birth after birth, life after life.

**12-14.** Just reflect and ponder over the matter: there is none who can be put on a par with the guru in this whole world. Those that have recourse to devotion to the guru, they gain access to the Lord’s Court (Eternal Abode); but those to whom devotion to guru is not dear, they lose the game which they had really won (i.e. they had gained human form after lot of struggle which was like winning the game; but since they failed to cultivate devotion to and love for the *Satguru* they became disqualified from attaining the reward of their victory which amounts to their losing the game which they had won).

228  
6

*Discourse XVIII, Hymn*

**15-17.** To be a devout lover (*aashiq*) of the guru’s feet is too great a thing (great achievement) to be expressed in words. Those who hold the guru as very dear, they are not only themselves emancipated but they also become instrumental in effecting the redemption of their ancestors and all members of their family. Hurrah to the fathers and mothers of those people who forsaking their family remain engrossed in devotion to the guru.

**18-19.** Those who courageously stood (tolerated) denigration and calumny at the hands of the world (worldlings) gained access to heaps and heaps of happiness. But those who got frightened by the prospects of having to face slander and defamation by the worldly

people, they fell down time and again from the high pedestal of devotion to the guru.

**20-21.** The real warrior and hero does not run away from or turns his back to the battlefield; the real *sati* (who loves her husband and on his death valiantly chooses to burn herself in his pyre) always incinerated herself along with the corpse of her husband. If the former deserts the battlefield and flees, he is called a coward; and if the faithful wife flees the cremation ground, she is fit to be taken to the house of a scavenger as his wife.

**22-25.** Like a warrior, the pied-crested cuckoo (*cuculus melano-leucos* or *papiha*) can never abjure its quiddity (essential nature or haecceity, *pun*);<sup>395</sup> the moth, like the *sati*, immolates by burning itself in the fire of the flame (of the lamp). Just as the spring of water is dear to the fish, so is the *Satguru* to the *gurumukh*. A *gurumukh* of this order is rare indeed – he is the one who is the recipient of the guru's grace. Radhasoami emphatically assures that the guru it is who rouses and wakens the disciple.

### Hymn 6 (17 Verses)

*Satguru kahen karo tum soyee ...*

**1-3.** Act as the *Satguru* asks you to act and do not act according to the vagaries of the mind. For this (i.e. mind) will make you dive

*Discourse XVIII, Hymn 6*  
229

(plunge headlong) into the cesspool of mud and slough and will make you avert from the *Satguru* (*bemukh*). It will rotate you in the whirling movement of the wheel of time (*Kaal*) and will entangle you in the snare of bewilderment and infatuation (*moh jaal*).

**4-6.** Don't regard (your mind) as a friend; deem it as your perfect foe for it will throw you far away from devotion to the guru. It will jettison you and leave you tossing about in the currents of attachment for wife, son, property, riches and family, and surges of lust and anger. The craving for objects of sensual pleasures will make you straggle and wander about far away from the right track, and will

ruin your devotion to the guru and your sense of discernment and discrimination (*vivek*) between the perishable and the permanent.

**7-10.** So long as one does not get at the lovely *Satguru* (*Satguru priyatam*), he cannot get rid of the cunning tricks and pranks of mind (*kautuk*). How long shall I enumerate the force, fraud and guiles of the mind; even the *rishis* and *munis* failed to comprehend its core and essence (*marm*). As it is, seek the right *Satguru*, for without the *Satguru* nobody can tread the Way unscathed. There is no companion and guide lovelier than the *Satguru*, for he alone will be able to wash down (completely, from top to bottom) the dirty, splodged and be-smearred mind.

**11-13.** My (sleeping) destiny is now roused and has stirred its stumps, and I have become the great darling of the *Satguru*. What do the worldlings know about the might and main, majesty and magnificence of the *Satguru*? Even the Vedas and other top-class scriptures (*kateb*) are not aware of it. All the *gyanis* (scholasts) and yogis (of different categories) have reached the end of their tether and become exhausted and tired; none can reflect and deliberate upon the greatness and grandeur of the *Satguru*.

**14-17.** As it is, I insistently call for the shelter and sanctuary of the *Satguru*, and ever and anon I sing his *aarti* (doxology). The moment I perform his *aarti* in a spirit of love and devotion, all my ancestors and family members will swim across this ocean of life. I now get fully prepared and equipped with the wherewithal of *aarti*;

Radhasoami has become lenient, kindly, propitious and compassionate towards me. Radhasoami is immensely merciful; I have become fulfilled (achieved my potential) by performing his *aarti*.

### Hymn 7 (7 Verses)

*Arey manas rung jaa Satguru preet ...*



**1-3.** O Mind! Wear the colours of the love for the *Satguru* (i.e. become strongly attached to him); don't become friendly to anyone else. Grasp firmly the counsel that is for your own benefit: "Without the guru's participation all that you do or say is wrongful, unfair and unsuitable and inappropriate." Approach the guru and request him for his *prasad* (grace that will have a cooling effect on you); abandon all stains, dirt and filth and keep off the pulls and pressures of Maya (illusion, delusion, attachment, allurements, lust for wealth and women, and so on). ]

**4-7.** Crush your mind for it is sleazy, sordid, squalid and feculent (*paleet*); and get used to the ways and wonts of *shabd* (i.e. remain engaged in the practice of *Surat-Shabd-Yoga*). Conquer and subjugate this world of matter and mind (Maya and *Kaal*) and then soar to *Nabh* (*Sahasdal Kanwal*); and adhere closely to this precept and practice of the saints. Enshrine the *Naam* revealed by the guru in your heart of hearts and concentrate on it with full attention; and every instant cultivate love for him. Radhasoami has revealed his own mantra (*nij geet*); and give up force and fraud, "I-ness" and "meum and tuum" and attachment with self and with others and with the effects of matter and mind.

### Hymn 8 (21 Verses)

*Guru ki mauj raho tum dhaar ...*

**1-3.** Adhere to and fall in line with the dispensation and will of the guru, and keep his pleasure (*raza*) in the forefront. Accept whatever the guru does as in your best interest (*hit*); and accept and acquiesce to his word by heart and soul, without any hesitation or re-

*Discourse XVIII, Hymn 8*  
231

serve. Be grateful to him for whatever he does or says; on reflection, you will find it exceedingly useful for your spiritual pursuits. He will permit pain and pleasure to you in accordance with the exigencies of the situation (i.e. he will do whatever he considers to be expedient and proper).

**4-6.** His love for you expresses and manifests itself in the form of admonition, exhortation and chastisement; his counsel to you is to re-

gard all the objects of sensual pleasure as afflictions and maladies. What else shall I say? Every instant, express gratitude to him for there is none save him who can do anything. When some distress or pain afflicts you let it not make you unhappy and grieved; when pleasure or happiness visits, don't be jubilant for that too is a trap (*jaar* or *jaal*).<sup>396</sup>

**7-8.** Don't forget him even for an instant and treat him as a lighthouse <sup>397</sup> for warning as well as guidance; reconcile with pain and pleasure holding them as his own gift. Both, the guru and the Word (*Shabd*), are your best friends; there is none else, therefore, let them be embedded in your attention and consciousness.

**9-10.** The guru is the *Satt Purush*; and the Word (*Shabd*) is the creator (*shabd ne rachi trikloki saari*, i.e. "Word has created all the three *loks* – *Pind*, *Brahmand* and *Satt Desh*); one of these days they will sail you across this ocean of mind and matter. Except for them, there is none other in this realm (to whom you can look for relief and succour); as it is, offer your mind and soul (*surat*) to them (i.e. to the guru and Word or *Shabd*).

**11-14.** They (the guru and Word) are ever concerned to do good to you; they keep a close watch and surveillance on senses (body) and mind, and afford them the required protection. As it is, be thankful to them and ensconce them in your heart and soul, for they will elutriate your senses and mind and wipe all the dirt and dust and eradicate the roots of all your pains and afflictions. But then, what can he really do, for your mind is so useless and worthless that under its pulls and pressures, you don't extricate yourself from its poisonous currents, urges, inclinations and predilections. You fall in-

to the cesspool of sensual pleasures time and again, and you don't grasp and follow their (i.e. those of the guru and the Word) repeated calls and notes of caution and warning.

**15-18.** It is for this reason that you receive punishment (retribution) in the form of pains and afflictions and yet you remain so slow-witted that you don't accept their counsel and admonition. As it is, stand and endure whatever befalls you, and implore the guru for in-

tercession (*faryaad*). Catch hold of him and rush to him and cry from your heart for help and protection which he will surely allow for he alone is your refuge, shelter and protection. Except for his sanctuary, there is no other court where you can get relief; be all attention and alert at his feet.

**19-21.** Day and night you have been indulging in sins and transgressions, not observing the guru's admonitions and notes of warning in the slightest degree. It is for this reason that you are ever a target of pain that always lies in ambush to launch a surprise attack on you; but then, it is he and the Word that will rescue and save you, O brother! Persist in the company of Radhasoami so that you may get at the Word of the Inaccessible spheres.

### **Hymn 9 (11 Verses)**

*Aaj sakhi kaaj karo ...*

**1-2.** O Companion! This day do something to accomplish your spiritual task; fasten your gaze upon the mien and countenance of the guru, and give up reveries and idle dreams relating to this phenomenal world. Or else you will repent and come to remorse and you will weep with your head reeling and spinning in pain, and you will have to put up with innumerable sufferings and afflictions in the city of Yama (lord of death, perdition).

**3-5.** Prick up your ears to the words of the guru and follow them (in letter and spirit), and listen to the unstruck melody by pricking up your ears to it. Failing this you would die again and again taking birth in all the four species (*andaj, jeraj, svedaj* and *udbhij*); as it is,

*Discourse XVIII, Hymn 10*  
233

comply with and acquiesce to what I say and heed my words. Contemplate at the feet of the guru, forsaking sheen and ostentation, vainglory and vanity, pride and arrogance.

**6-8.** Save the guru who is your protector and succourer? Who can take you across this ocean of life without the *Naam*, which is your oarsmen? Act here and now (fulfil your spiritual mission of obtaining deliverance from the cesspool of mind and matter), and run off with

the guru (i.e. elope with the guru who is your beloved) for your crown and throne are lying vacant (*soona*). Discern the *shabd*, and embellish your *surat*, abandoning your sense of shame and embarrassment from the world and your kinsmen.

**9-11.** Depurate your *surat* and mind with the cleaning substance of the guru or else the skeletons in your cupboard would fall and your scandalous and fraudulent conduct lying hidden in the closet of your mind will become exposed. Using the guru as a device for winnowing the grain from the chaff (*chhaaj*), shake off and throw away all the junk, dust and rubbish; give up the sensual pleasures for which you have been itching (harbouring restless desire). Radhasoami says this in all earnestness; and if you don't accept and follow this counsel, you will suffer (and undergo tortures).

### Hymn 10 (15 Verses)

*Guru daryao chalo surat sajni ...*

**1-4.** O my close companion, *Surat*! Controlling the wayward and erratic surges of the mind, its whims, caprices and vagaries, get close to the ocean-like guru who will submerge these vagaries. Becoming alive, alert and careful win the battle, for such an opportunity does not come up again and again. By the grace of the guru, your luck has flourished and your fortune augmented so that you can now bathe in the ambrosial current (the current of *shabd* or Word). Pick up the pearls (of spiritual knowledge and wisdom from listening to the unstruck melody), and assume the form of a *hamsa* (purified spirit), and transcend the region of *Und* (Shiva *lok*, Brahma *lok* and Vishnu *lok*) into *Sahasdal Kanwal*.

234  
11

*Discourse XVIII, Hymn*

**5-8.** With your inner eye, perceive the vast expanse of *Brahmand*, region by region (i.e. from *Sahasdal Kanwal* to *Trikuti* and to *Sunn*). Across *Sahasdal Kanwal*, open the next aperture (i.e. *Trikuti*) and from thence to the middle of *Sunn* (the Sphere of the Spirit). With the lamp (of Sound or *Shabd*) in your hand, make it to your own abode, making the darkness (of *Mahasunn*) evanescent. You will then experience the resonant reverberation of *Adi Shabd*, which you may catch like the thread of spider<sup>398</sup> and move along with it.

**9-10.** Across the ocean of the lower *Brahmand* you gain access to the white, upper part of the *Brahmand*, i.e. *Sahasdal Kanwal*, *Trikuti* and *Sunn* which is distinct from the rest. From there you will make it to the Rotating Cave where you will hear the resonant sound of *Anahoo* and *Sohang*. It is the *Satt Shabd* which is the sustenance and mainstay of the *Rarang Shabd* of *Sunn*, and that *Satt Shabd* you will hear in the court of *Satguru*, viz. in *Sattlok* where the saints abide.

**11-15.** Becoming rapturous in the bliss of the love for and devotion to the *Satguru*, you will ignore and forget this entire phenomenal realm. The *Sattnaam* which is the quintessential Word (*Sar Shabd*) receives luminance from the splendour of the *Anami* which is distinct from the Name as well as the Form. The eternal abode is over and above the Invisible (*Alakh*) and the Inaccessible (*Agam*) spheres and it is there that the *surat* comes to its own and becomes embellished and decorous (elegant, characterised by propriety of form and conduct). Radhasoami is the lord of the perennial, unchanging sphere and to Him I make an oblation of my self (my *surat*). Hailing from this side and penetrating into the other side, I perform the *aarti* of my guru.

### Hymn 11 (7 Verses)

*Nain kanwal guru taak ...*

**1-4.** O my black-bee-like mind! Fasten your gaze (i.e. concentrate) on the lotus-like eyes of the guru. Become calm, quiet and cool by listening to the resonance of the unstruck sound (*anhad shabd*). O

*Discourse XVIII, Hymn 12*  
235

Brother! Your luck will flourish and fortune augmented if you keep on traversing your inner being. In *Trikuti* the cloud constantly thunders, hearing which you will become enraptured and enthralled like a peacock.

**5-7.** Breaking through the door of *Sunn* (*Nabh* which term is also used for *Sahasdal Kanwal* at places) the *surat* will scream like a peacock. Making it to the glistening white sphere – the *Sattlok* – it overwhelmed *Kaal* and rendered it powerless. Radhasoami then

showed His (luminous) form and turned the mind and *surat* of the arrived seeker towards Him.

### Hymn 12 (21 Verses)

*Satsang karat bahut din beetey ...*

**1-5.** A long time has elapsed since you have been attending the *satsang*; it is time that you abandoned your old grooves, habits, practices and customs. How long will you observe crookedness and perversity with the guru? It is time that you cognise (his spiritual splendour and height). Don't regard the guru as a mere mortal, for he is of a piece (literally, the life breath of) with the *Satt Purush*. Persuade (prevail upon) your mind as best as you can; have trust and faith in Him and contemplate on His form. It is by His grace and charity (*meher* and *daya*) that He articulated His instructions, although He is the Perfect *Purush* – the Nameless.

**6-10.** The guru has assumed the human form as a gesture of his grace, and he will, one way or the other, redeem and emancipate you. As it is, serve, adulate and worship him, and treat him as Guru Nanak himself. Deem all the saints – whether Nanak, or Kabir or *Sattnaam* – on par with each other, as equals. Your spiritual task will be accomplished by him (the living saint) and don't straggle here and there vaingloriously; give up hubris and hauteur. Don't let slip this opportunity which by his grace you have found in this life (with your birth as a human being); you will not meet anyone higher, bigger or greater than him.

236  
12

*Discourse XVIII, Hymn*

**11-13.** If you miss the guru now (in this birth as a human being), you will straggle in all the four species (*andaj*, *jeraj*, *udbhij* and *svedaj*). You will never meet a guru like him once again; accept my counsel, acquiesce to what I say, and listen to me here and now (i.e. accept my counsel with your body, mind and soul, surrendering all of them to him as your oblation). Why are you accumulating layers of pride and superciliousness in your mind by reciting and reading the holy scriptures and by singing the *sakhis* (of Kabir and from the Granth)?

**14-16.** It is this hauteur and haughtiness which has defiled, degenerated and degraded you and spelt your spiritual ruin earlier, and it is this hauteur again which is causing damage to you. As it is, I am making it very clear to you that this sort of indifference, lack of care or concern (*istaghna*) is not at all good and desirable. Hurry up and give up pretentiousness and hypocrisy; come on, and augment your faith in and reverence for the guru.

**17-19.** Even if after my saying so much to you, your mind does not come round and does not acquiesce to what I say, then you mind your own business and look after yourself (leaving me aloof). It seems that you are under the sway and command of *Kaal*, for that is why your mind does not accept what I say. If, however, you persist and continue to be in the company of the guru, gradually and slowly, your mind will perhaps begin to understand and reconcile itself to acquiesce to spiritual pursuit which at one time looked unpleasant to it.

**20-21.** In any case, one thing is clear, my brother, and it is that you are a top-dog amongst the faithless (leader or chief of a group of the infidels or faithless, *badka be-imaan*). Radhasoami says very clearly that such *jivas* will remain nonplussed, perplexed, confused and confounded.

*Discourse XIX, Hymn 1*  
237

### **Discourse XIX (21 Hymns)**

INSTRUCTION ABOUT DEVOTION TO  
GURU AND *SHABD* OR *NAAM*

#### **Hymn 1 (55 Verses)**

#### **HUKUMNAMAH: CATECHISM OF DO'S AND DONT'S**

*Chetho mere pyaarey tere bhaley ki kahoon ...*

**1-6.** O my dear seeker! Beware, take heed and stir your stumps – I say this for your own good. Seek a perfect guru – I say this for your own good. Look for a guru who is immersed in Word – I say this for your own good. And take to serve that guru – I say this for your own good. Drink the guru's *charanamrit* – I say this for your own benefit. And take his *prasad* (grace and his leavings) – I say this for your own good.

**7-11.** Perform the *aarti* of the guru – I say this for your own good. Offer your body and mind to him as an oblation – I say this for your own good. Accept and comply with his directions – I say this for your own good. Please and ingratiate the guru – I say this for your own good. Ever and anon practise meditation regularly – I say this for your own benefit.

**12-16.** Nurse the feeling of compassion for all the *jivas* (spirit-entities) – I say this for your own benefit. Don't hurt anyone – I say this for your own benefit. Don't taunt and tease or deride anyone – I say this for your own benefit. Don't speak harshly and bitterly – I say this for your own benefit. Please and make happy all and sundry – I say this for your own benefit.

**17-20.** Drink the ambrosial sap of *Naam* (i.e. enjoy the bliss of recitation of the Great Name) – I say this for your own benefit. Implant forgiveness and amity in your heart and soul – I say this for your own benefit. Practice contentment (*santosh*), discrimination bet-

238  
1

*Discourse XIX, Hymn*

ween the passing and the permanent (*vivek*), and deliberation (weighing as to what is right and what is wrong) – I say this for your own benefit. Abandon lust and anger – I say this for your own benefit.

**21-25.** Repel and drive back greed and bewilderment (infatuation) – I say this for your own benefit. Take to humility and alienation<sup>399</sup> from this sensual world (*gharibi*) – I say this for your own benefit. Cultivate love for the saints – I say this for your own benefit. Don't indulge in gluttony<sup>400</sup> (practice of eating to excess) – I say this for your own benefit. Remain alert and awake in *satsang* – I say this for your own benefit.



**26-30.** Get rid of pride and desire for renown, name and fame – I say this in your own interest. Incinerate craving for sensual pleasures – I say this in your own interest. Ensnare *sama* and *dama* <sup>401</sup> in your heart – I say this for your own good. Never let go *vairag* (withdrawal from the sensual realm) and devotion (*bhakti*) – I say this in your own interest. Ensnare the beautiful form of the guru in your contemplation (i.e. contemplate on the form of the guru) – I say this in your own interest.

**31-35.** Recite only the name of the guru (the Name as revealed by the guru) and nothing else – I say this in your own interest. Adulate and adore the guru – I say this in your own interest. Enhance, augment and intensify your love for the guru – I say this in your own interest. *Tirtha* (pilgrimage) and idols (idol-worship) are delusions (empty of substance) – I say this in your own interest. Forget all about the pride of caste, community or *varna* – I say this in your own interest.

**36-41.** Abandon your adherence to past tutelary deities and favourite gods to which you stick as the refrain of a song (*tek*) – I say this in your own interest. Accept and follow the guru of the time – I say this in your own interest. The feet of the guru are the real *tirtha* <sup>402</sup> – I say this in your own interest. The real fasting is to remain fastened to the service of the guru – I say this in your own interest. The real knowledge lies in the instructions of the guru (*guru updes*) – I say this in your own interest. All other knowledge is sham, false and fake (*pakhanda*).

*Discourse XIX, Hymn 2*  
239

**42-45.** Give up old grooves (customs and traditions, rituals and rites) – I say this in your own interest. Accept only that which the guru directs – I say this in your own interest. Don't take recourse to the path of knowledge (formal jnan, confined to the realm of mind and matter) – I say this for your own good. Resort to the path of *bhakti* (devotion to the guru) – I say this for your own good.

**46-55.** Accept and adhere to *Surat-Shabd-Yoga* – I say this for your own good. Ascend your *surat* to *Nabh* (*Sahasdal Kanwal*) – I say this for your own good. Thence go up to *Trikuti* – I say this for your own good. Thence get into the "tenth door" (*Sunn* – Sphere of

Spirit) – I say this for your own good. Then soar to and reach the Rotating Cave – I say this for your own good. Make a dash to *Sattlok* and gain admittance there – I say this for your own good. Then gain access to the Invisible and the Inaccessible spheres – I say this for your own good. Eventually worship the Name Radhasoami – I say this for your own good. Break with all delusions and wanderings as well as hindrances (*bhatak* and *atak*)<sup>403</sup> – I say this for your own good. Tie up with the point of view of the guru – I say this for your own benefit.

## Hymn 2 (14 Verses)

*Guru ka dhyan kar pyarey ...*

**1-3.** Oh dear Seeker! Contemplate on the form of the guru, for without it there can be no release (salvation). Wear the colours of the Name (i.e. become strongly attached to it) so that you may gain access to your own eternal abode. Take recourse to the sanctuary of the guru, for without it your spiritual mission cannot be accomplished and your ultimate cause will not be served.

**4-7.** Why do you chase profit (*labh*) and distinction and honour? You will eventually have to compensate for them to those who enable you to gain profit and distinction. The law is that you will have to reap the reward or retribution of whatever karmas you do (for the penal law of karma is: “As you sow, so you reap.”). Don’t indulge in bravado and don’t swagger in face of the trap of this world so deft-

240  
3

*Discourse XIX, Hymn*

ly and cleverly laid for you (i.e. you can face that trap and find a way to wriggle out of it not by vaunted display of courage and self-confidence, but by humility and devotion to the *Satguru*). The brave (*soorma*) properly so-called are those who have vanquished and subjugated their mind.

**8-11.** It is this mind which is firmly entrenched inside of you, as your arch enemy, as the devil, to vanquish and conquer which is a formidable task. Chase it resolutely and relentlessly, leaving out all other means (of deliverance). First, cultivate love for the guru and then get into the act of *Surat-Shabd-Yoga*. Accept and carry out those

two counsels of mine, and don't resort to other modes and methods (of redemption).

**12-14.** When the mind accepts defeat at your hands, then elevate your *surat* to the sphere of *Gagan (Trikuti)*. And all other worldly acts are false and fake which you ought to relinquish and let go; stick only to what I counsel. Radhasoami brings out the sum and substance of it all: "Take recourse to the Name, here and now."

### Hymn 3 (11 Verses)

*Guru bin kaun ubarega ...*

**1-4.** Save the guru, who is going to release and liberate you? Except for Name (*Ism-i-Azam*) who will pull you towards the right track (*su-dhaar* – the right current or track)? Without meditation, what other device will emancipate you? Without the sanctuary and protection (of the guru) what will improve and mend you? Without pangs of separation, what will induce you to call for your beloved Lord? And without recurrent and persistent pain, what will caution you and rouse your awareness of the dire necessity for the Lord and the guru. Without practising *Surat-Shabd-Yoga* what will embellish and decorate (your soul and mind), and without *satsang* who will keep a watch and vigil (over your mind)?

**5-9.** Who will eject *Kaal* (from inside you) and in what way will the karmas be frustrated, defeated and routed. It is only a rare saint

*Discourse XIX, Hymn 4*  
241

who will come to crush them (i.e. *Kaal* and karma), and it is only a rare devotee who will incinerate both of them. It is only the *satsang* which will accomplish the spiritual task of a devotee who readily offers his body and mind as an oblation (to the *Satguru*). Such a devotee alone will firmly entrench the real Name inside of him (and become the *gurumukh*), and he (the *gurumukh* alone) will condescend to emancipate the whole world. He will regenerate, renew and reinvigorate each and every *jiva* and he will repel their hubris (*maan*), inebriation of power and pelf (*mada*) and bewilderment and attachment (*moh*).

**10-11.** Whosoever takes resort to the sanctuary and shelter of the *satsang* firmly, he alone will gain access to the spheres of *Naam* (unstruck melody or *Saut-i-Sarmadi*, from *Sahasdal Kanwal* to *Satt Desh*). He who sings hosanna and paeon to Radhasoami, he alone will get at the Radhasoami abode.

#### Hymn 4 (8 Verses)

*Guru bin kabhi na utrey paar ...*

**1-4.** Without the guru, you can never sail across (this deep and dreadful ocean of mind and matter); and without the *Naam* you will never be salvaged and liberated. Without the (*sat*)*sang* you will never be able to get at the core of Reality; and without ardent love you will never gain access to the beloved (*yaar*). Without the right mode (*Surat-Shabd-Yoga*) you will never be able to soar to the middle of *Gagan* (*Trikuti*), and without the grace and charity (of the guru), the rocky door-fliers (obstructions and impediments as strong as stone and rocks) will never open. Without the (rousing of the) *surat*, one can never take to *shabd*, even as without *nirat*<sup>404</sup> one cannot proceed to hear the ultimate Sound (Radhasoami).

**5-8.** To begin with, the seeker has to cultivate love for the *Satguru* and then after crushing and vanquishing the mind, one can partake of the sweet sap of *Naam*. Realising that this sensual, material, *traigun-atmak samsara* (fleeting and transitory realm) is the abode of *Kaal*, I have abandoned it; and putting the wheels of life on the

242  
6

*Discourse XIX, Hymns 5 &*

right track, I made it to the abode of the compassionate, merciful Lord. Falling in line with the guru, I attained to the stature (*gati*) of a saint; I got merged into the Word and eventually gained access to the fourth division (the *Satt Desh*). Radhasoami has spoken of the secret and mystery of the Inaccessible sphere; anyone who pricks his ears to His words, and accepts them will redeem and emancipate himself.

#### Hymn 5 (8 Verses)

*Surat dhun dhaar ri, taj bhog nikam ... Refrain*

**1-3.** O *surat*! Get absorbed into the Word (Sound or *dhun*) giving up all sensual pleasures which are inconsequential, trivial and insignificant. Wife, son, wealth, position and distinction – all of them are sham and shallow. Honour and distinction in this material and fleeting world are wholly devoid of sangfroid and composure. If only you become engaged in devotion to the *Satguru* and drink the sweet sap of Name you will attain to the unchangeable, eternal and everlasting sphere (*avichal dhaam*).

**4-8.** Devote yourself body and soul to the *satsang*, so that you may attain to *Sattnaam*. Elevating the *surat*, ascend upward to the sphere where the Word is resonant throughout day and night. It is only in Word that you can attain ataraxia, peace of mind and eternal tranquillity that will make your life fruitful. The kettledrum of breath, which every moment cries and signals departure (*koonch* or death or passing away) is beating all the time from morning to night. Radhasoami has anchored the boat (*naao lagaai*) which you can board and get across this tumultuous ocean of life, gratis.

**Hymn 6 (10 Verses)**

*Surat sun baat ri ...*

**1-4.** O *surat*! Hearken to me! Your affluent and omnific Lord abides high up in the heaven. Abandon the company of this crook, lousy and lustful mind (*jaar*) out to deprive the *surat* (*jaar*), and look up for the luminance of your lovely Lord (*piya*). Adhere to the

*Discourse XIX, Hymn 7*  
243

line of the guru so that you may gain access to the undying and eternal abode. Take recourse to the sanctuary of some sage (*sadh*) so that you may be able to abide in the Word.

**5-7.** This body of yours is like a pentagonal cage (made of five elements, or Maya or matter) controlled by *Kaal* (mind); why do you entertain any expectations from a stranger (mind, which is like a stranger to the *surat*, the two having different native lands). The pleasures of all the ten senses (*kamendriyas* and *gyanendriyas*)<sup>405</sup>

have intertwined a noose round about your neck. You are tied up with the “nine gates” (anus, reproductive organ, mouth, two ears, two nostrils, and two eyes) so that not even for an instant you have rest, calm and composure.

**8-10.** As it is, open up the tenth window (the sixth ganglion or the third *til*) where you can attain to the perennial bliss. The perfect *Satguru* is admonishing you, and you ought to trust him and acquiesce to what he says. Recite the Name Radhasoami so that all your karmas may be annihilated.

### Hymn 7 (22 Verses)

*Surat kyoon huyee diwani ...*

**1-4.** O *surat*! Why have you turned crazy, possessed, distraught and disgraced (*diwani*); the span of your life has passed in vain, without doing any good to you. You have wasted your days (your life) in enjoying sensual pleasures and pain and suffering; you will leave (this world) empty-handed. In the city of Yama, there will be uproar and commotion around, and you will be hurled into the species of *chaurasi* (transmigration); who will be your rescuer then? As it is, listen to my counsel now (before it becomes too late).

**5-8.** O brother, devote your heart (*hit*) and attention (*chitt*) to the guru and accept and follow his advice. Join your *surat* with the Word (*Shabd*), and day and night remain engaged in this practice (of *Surat-Shabd-Yoga*). This done, your fortune will ever be on the rise and then *Kaal* will never tease and vex you. You will then re-

244  
7

*Discourse XIX, Hymn*

ceive and taste the sweet sap of the unfathomable *shabd*, and your mind, of itself, will easily become averse to sensual pleasures.

**9-11.** Soaring and ascending, you will make a dash to *Nabh* (*Sahasdal Kanwal*) and will then attain to the dispensation and stature of the deity of *Sahasdal Kanwal* (*Niranjan* or the Spotless *Hari*). The moment you turn across the sixth ganglion, you will perceive the flash of lightning and will listen to the resonant sound of *shabd* (bell and conch-shell). Then you will sight the galaxy of both

the suns and moons; and your *surat* will be launched on its spiritual course through the medium of the middle nerve – *sushumana* or *sukhmana*.

**12-16.** You will then perceive the wondrous form of the guru whose sheen and splendour is ineffable. When the guru appears to you in the human form, he will immediately pull your mind and will elevate it. With his goading, he will help you ascend higher and higher, and at every stage your mind, which has been lying dormant for ages and *yugas*, will become roused and will stir its stumps. It will soar to the Crooked Tunnel and thence to *Trikuti* and *Sunn* and will take immersion in the *Mansarovar* (lake of mind). This is the sphere where the *hamsas* (purified spirits) shine in refulgence and splendour and their sheen is remarkable. That land seems so fascinating.

**17-20.** There one hears the mellifluous sound of *kingari* (fiddle), hearing which the *surat* becomes ecstatic and enraptured. From there, the seeker's *surat* becomes tied up with the string of *Ma-hasunn* where it will encounter the *Achint* isle (where one becomes entirely free from all worries and anxieties). Catching sight of the Rotating Cave, the *surat* becomes disjoined and separated from all traces of mind and matter, and there the *surat* will perceive the lustre and luminance of the white sun of noontide. There, the *surat* will prepare herself to plunge into the fourth division (*Sachch Khand*) where it will hear the most fascinating and enthralling sound of harp.

**21-22.** Then, it will perceive the Invisible (*Alakh*) and the Inaccessible (*Agam*) and will catch the glimpses of Radhasoami. His ma-

*Discourse XIX, Hymns 8 & 9*  
245

jesty and magnificence is ineffable; I had become an alien (*gharib*, the helpless traveller banished from his native land) and He did so much to get me back on the right track (*bahut sudhaara*).

### Hymn 8 (7 Verses)

*Virahni guru ki saran samhaar ... Refrain*

**1-3.** O *surat*! You suffer from the pangs of separation from your lovely Lord! Take recourse to the sanctuary and shelter of the guru. In this entire phenomenal world, you have no real friend; as it is, make the *Naam* (*Ism-i-Azam*, as revealed by the living master) your mainstay. Join yourself with the chord of *shabd* (Word), and that will remove the barriers and open the door to the higher spheres. You will then be extricated from the cesspool of lust and anger and will be able to bathe in the uncontaminated, unpolluted and limpid current of spirituality.

**4-7.** In the sphere of *Gagan* (*Trikuti*), the unstruck melody (*Saut-i-Sarmadi*) is resonant; prick up your ears to it and make it your mainstay. Unaided and unguided by the *surat*, none can get at the end, the Ultimate Abode; as it is, toe the line of the saints. Radhasoami instructs you for your own good and in your own interest and gives you a clarion call. Whoever realises their wisdom and carries out His ordinances will gain access to the infinite mystery of His Abode.

### Hymn 9 (14 Verses)

*Surat sang Satguru dhovat mana ko ... Refrain*

**1-3.** In the company of the *Satguru* (i.e. in the *satsang*), the *surat* (spirit-entity) washes down (completely) the mind. Every moment, the *surat* enhances and intensifies her love (for the *Satguru*) and offers body to him as an oblation. Thus depurated, the *surat* drinks the sap of *shabd* (Word), ascends, turning upwards towards *Trikuti* (where clouds thunder all the time). She detaches herself from the five senses (sound, sight, smell, taste and touch) and twenty-five *pra-*

246  
10

*Discourse XIX, Hymn*

*kritis*<sup>406</sup> and three *gunas* (qualities, namely, *satoguna*, *rajoguna* and *tamoguna*).

**4-7.** Sipping the sap of *shabd*, it becomes ecstatic and exhilarated, and does not reveal its bliss to anyone. What shall I say to those who have never had the privilege of having a taste of this flavour. The *pandits*, the scholars and the *bheks* (mendicants) have all been led astray, and forgot the Way; they indulge in *tirthas*, fasting and *Karmakand* (rites, rituals, *japas*, *yajnas*, *tapas* and so on). How can



such a lot gain access to the core of the sap of the Word? They are, witlessly though, laying the trap of delusion in which they all ever keep straggling.

**8-10.** Who will dwell at length on such issues to make things clear to them and to help them understand, for they do not heed the words of saints. They remain entangled in the six *shastras* or *darshans* (aspects of truth)<sup>407</sup> and *Smrtis*<sup>408</sup> and Puranas<sup>409</sup> and keep on treading the beaten path, never ready to abandon their quiddity (*pun*). They believe in Shiva<sup>410</sup> and *Shakti*<sup>411</sup> and their son Ganesh. Who is going to ask them to desist from this barren path?

**11-14.** They ask others also to worship Vishnu, sun-god and all other innumerable gods. They are utterly ignorant of the importance of dedication to the guru and of the majesty of the saints. I speak to them in their own interest but they do not listen. Why should I bother and feel concerned about them. Radhasoami is now revealing the Path to you: “Catch hold of the current of Sound inside of you.”

### Hymn 10 (9 Verses)

*Guru ghat chalo mana bhai ...*

**1-4.** O Fraternal Mind! Move on to the washing place of the river-like guru and have the spattered, smudged and splodged sheet of the *surat* washed down (completely). Use service to him as the soap, his glimpses as the rubbing of the clothes, love as water, his discourses as the fuller’s earth (*reh*),<sup>412</sup> reverence for washer’s boiler, and pangs of separation for fire. The guru’s sanctuary is the place where the river of devotion flows day and night; in the water (grace) of that river rub the dirt and filth off.

*Discourse XIX, Hymn 11*  
247

**5-7.** When the shawl of *surat* becomes elutriated and clean, burnished and furbished, it is worn by mind and it rejoices and becomes ecstatic. Accompanied by the *surat*, it ascends to heaven (*Trikuti*) and has a rendezvous with the Word (*shabd*), and flying and soaring on the wings of Word, it makes it to *Trikuti*. The *surat* then mounts to the top of *Sunn*, becomes purified and transformed into a *hamsa* and thence it proceeds to *Mahasunn* and there it receives a unique mien and countenance.

**8-9.** Reaching the Rotating Cave it hears the sounds of *Sohang*, *Sohang!* *Anahoo*, *Anahoo!* and then in the *Sattlok* it hears the Word *Satt!* – the Name and Sound of *Satt Purush* (*Sohang* or *So Am I*). Watching and perceiving the Invisible and the Inaccessible, it proceeds to the Radhasoami Abode where it merges into the feet of Radhasoami.

### Hymn 11 (13 Verses)

*Too dekh ulat kar mana mein ...*

**1-2.** Turn back and look into yourself (probe into the inner mystery); why are you straggling in wilderness (forest of holy books and scriptures, superstitions, *Karmakand*, pilgrimages, forests, *japas*, *tapas*, *yajnas*, rites, rituals, pursuit of *siddhis* and *riddhis*, worship of avatars and prophets etc.). Every now and then the guru admonishes you and exhorts you to recite the (Great) Name (*Ism-i-Azam*) day and night.<sup>413</sup>

**3-5.** Install the form of the guru in your heart of hearts and apply brakes on your refractory mind inside you (i.e. exercise self-restraint and self-control).<sup>414</sup> Then goad the *surat* towards the entrance to *Sunn* or “tenth door” of the yogis (i.e. the sixth ganglion),<sup>415</sup> and then penetrate into the hole through which one has to pass in order to gain access to *Brahmand* (*Brahmarandhra*). In the quiet cottage or cave of *Gagan* (*Trikuti*, the Sphere of Three Prominences – Meru, Sumeru and Kailash) sit down quietly and pull your mind up to the current of the Word (*Aumkara*).

248  
12

*Discourse XIX, Hymn*

**6-8.** Then fasten your *surat* on *Sunn* (the sphere of spirit), and stop straggling in the universe of the three *gunas* (*Shiva lok*, *Brahma lok* and *Vishnu lok* representing *tamas*, *rajasa* and *sattva* respectively); do not fall into the pit of vices and deficiencies or *asaktis*. Your life (this human birth of yours) is being wasted away in deceptions, delusions, illusions, phantasmagoria and fantasies; it is time that you seek and search for the inner Sounds (unstruck melodies like *Niranjan*, *OM*, *Rarang*, *Sohang* and *Satt*).

**9-10.** Always enjoy the bliss and beatitude of the company of saints (*satsang*), and stop getting lost in the wild goose chase for power, position and riches which are will-o-the-wispy (things that allure and deceive). Inside of your own body, control and restrain your mind and senses and continue to remain engaged in these ways and means (of deliverance).

**11-13.** After some time, eventually, you will be able to overpower and subjugate them and then by your inner ear you will hear the resounding sound of unstruck melody. This done, you will take hardly any time in being roused and stirred and you will remain fascinated and enraptured in the melodious sounds of *Saut-i-Sarmadi*. Now render homage to the feet of Radhasoami who will instantaneously resolve your problem and accomplish your spiritual mission.

### **Hymn 12 (13 Verses)**

*Sun re mana anhad bain ...*

**1-4.** O mind! Listen to what the unstruck melody talks; the *matha* (temple)<sup>416</sup> is inside of you if you perceive it by the inner eye. Grasp firmly the Word as revealed by the guru in his instructions (*updes*) and get admittance into it, sipping its sweet, wondrous sap. Reverse the process (i.e. cease flowing outside and downward and turn inward and upward), so that the *anhad shabd* may become audible to you. The *Satguru* makes it clear to you that without *Naam* (Word), you cannot gain access to the ultimate abode (which alone would mean liberation).

*Discourse XIX, Hymn 13*  
249

**5-8.** It is now time that you started attending the *satsang* (regularly), and took to the shelter and sanctuary of the guru. The sensual pleasure of this (sensual) world are like a chronic disease, and the craving for wealth and riches are like a persisting pain. The expanse of the ocean of matter and mind is infinite, and all the worldlings sink in it and get drowned in it (lost and destroyed). Without the guru, none has been able to get across, and none could attain to ataraxia and sangfroid without *Naam*.

**9-13.** It is therefore time that you started sustaining and reinforcing your *surat* so that you could attain to *shabd*. Your mind and senses are misleading and straggling you; they generate pains and pleasures in which you remain lost (confused, bewildered and helpless). You have washed away your life in the fire of “I”, “I” (i.e. in hubris and arrogance) and you totally failed to recall and remember the Creator. Now, reflect on your situation calmly and deliberate within yourself (as to what is right for you and what is wrong); apply brakes on your refractory mind which keeps on running amuck. Radhasoami says that only then your *surat* can gain access to *shabd*.

### Hymn 13 (17 Verses)

*Guru kahen jagat sab andhaa ...*

**1-2.** The guru says that this whole corporeal realm (*Pind Desh*) is blinded (by lust, anger, greed, attachments and egotism) so that none can grasp as to the calls of the Sound that is resonant inside. All and sundry have become outward and downward, and struggling in externalism and phenomenalism;<sup>417</sup> none gets at the inner Word (the unstruck melody).

**3-6.** The mind is tied up with sensual pleasures; all its transactions, dealings and activities are conditioned by its own karmas, past and present. Suffocated and tortured by the noose of *Kaal*’s temptations, it has become perverse, splodged and dirty. The guru ever explains to him the vital importance and dire necessity of seeking and searching for a perfect guru within his own being. But he does not listen to the sound counsel and exhortation of the guru; how can then his inner eye be opened?

250  
14

*Discourse XIX, Hymn*

**7-9.** It is only a rare amongst the qualified *jivas* who takes the guru’s words to heart and acts in accordance with them. And if one does take the words of the guru to heart, the mind resorts to skuldugery, deception and fraud. In every possible way, the tricky *Kaal* confuses and confounds the *jiva* and leads him astray by playing his pranks and tricks.

**10-13.** (The underlying object of *Kaal* behind playing tricks is that the *jiva* may) be kept far away from devotion to the guru, and to achieve it, he makes use of all sorts of hindrances, hurdles and obstructions. Now it beguiles the *jiva* by posing to be his sincere friend, and now he threatens him by appearing as his sworn enemy. Sometimes he makes the *jiva* reel through all sorts of diseases and maladies and all told he lays his trap in all conceivable ways. In the upshot, the *jiva* is rendered unable to sip the sweet sap of *shabd*, and ever remains condemned to suffer pain, trouble and tribulation.

**14-17.** The one to whom the guru is kind and compassionate, he alone can escape all this adverse situation by listening to the reverberation of the *shabd*. Then he is able to sort out the right word (coming from the right or far above) and grasp it, so that he becomes immune to the burning fire of this phenomenal world. And this done, everything in the world sounds and seems to him raw, unacceptable and faulty, for now he has taken to true devotion to the guru. Those who in this manner take to the sanctuary and shelter of Radhasoami, they start getting across this perilous ocean of mind and matter.

#### Hymn 14 (10 Verses)

*Surat nahin chadey kaha kariye ...*

**1-3.** O Lord! My *surat* does not soar and ascend? What shall I do; it is not ready to give up the ghost and leave the body and remains in agony and is withering away (*jhurat rahiyye*). My mind does not follow my directions and it remains replete with perversity and errant (erring or straying from the right course). It keeps on smouldering a great deal, in the fire of sensual pleasures. I keep on fearing the retribution following my past actions and as a product of

*Discourse XIX, Hymn 15*  
251

working under the spell of three *gunas*, suffering from the affliction resulting from alternating grief and gaiety which I have to put up with.

**4-6.** Except for reposing my head on the feet of the guru and take his shelter, I seek no other remedy. When the pitcher of your consciousness becomes full to the brim with the ambrosial sap of the

*Naam*, it will be the right time to draw the *surat* and at once elevate it to *Gagan (Trikuti)*. Let your credo be, “*Sant Mat* alone is true”, for the saints, through the mode of *Surat-Shabd-Yoga* make your *surat* experience bliss and beatitude to which you ought to stick.

**7-8.** Your mind will ascend to *Gagan (Trikuti)* and will abide there; your *surat* will then be united with the *shabd* and will receive its sweet sap (will be enraptured and fascinated). Make further explorations in *Sunn* (the Sphere of Spirit) and proceed towards your eternal abode; then rollick and be carefree and rejoice.

**9-10.** Recite the Name as revealed by the guru so that your mind may be kept under restraint and be curbed; move on to *Sattlok* which will mark the accomplishment of your spiritual mission. Reaching the Invisible and the Inaccessible, you will be able to discern and perceive your eternal abode; reaching there become confirmed in your faith and belief in the feet of Radhasoami.

### Hymn 15 (5 Verses)

*Guru taarengey hum jaani ...*

**1-2.** Jolly well I know that the guru will make me sail across this ocean of life; O *surat*! Why are you becoming crazy and paranoiac? Grasp the *shabd* firmly which beckons (summons) you; *Kaal* can do you no harm (*haani*).

**3-5.** Become possessed (*diwani*) by the *shabd*, and don't hearken to anyone else at all. Abandon all illusory and deluding tales and discern the guru *mat*.<sup>418</sup> Mount and sit down in the abode that is Inaccessible (*Agam*), thus ordains Radhasoami.

252  
16

*Discourse XIX, Hymn*

### Hymn 16 (20 Verses)

*Guru kyon na samhar ...*

**1-3.** Why don't you take to the shelter and sanctuary of the guru? Your human form (a rare gift) is being wasted away in delusions and

illusions. Why are you wasting away your spiritual capital in the company of thugs such as wife, son and members of your family? Why don't you reflect and ponder over the axiomatic truth that this phenomenal world is *mithya*?<sup>419</sup>

**4-7.** This mind is a great simpleton (foolish and ignorant), it is becoming bewitched and infatuated by its attachment with the worldly objects; how can it be freed from this trap. Without the guru no stratagem (*daao*) can work for I have reached the end of my tether, having tried all strategies. O friend! Adhere to *Naam* and persevere in your inner being with patience and fortitude. Watch and abide by the will of your lovely Lord (*mauj* of *peev*), for whatever he does (or does not do) is for your own good.

**8-10.** Your intellect is perverse and cantankerous and your mind is fickle and wavering and for that reason you remain at a loss (unable and too perplexed to achieve anything worthwhile – *ghaataa gahey*). You do not know the secret that you are entangled in the snares of delusions and illusions which are all will-o'-the-wispy. As it is, trust and believe me when I say that there can be no other rescuer or helper save the guru.

**11-14.** Always look forward to the guru for support and tie in your *surat* with the eternal word (which will draw you towards the Eternal Abode). There is none except for the *shabd* that can extricate you from this noose (mind or *Kaal* and karma). As it is, the word (*shabd*) which is like the door-fly can be opened only by the key-like guru whom you must firmly hold in your grasp. Such a seeker alone can gate-crash into the Lord's palace for none can halt one who is guru-oriented (*gurumukh*).

**15-20.** On the contrary, the one who is mind-oriented (*manamukh*) will keep on staggering and straggling in a rambling manner, going up and down and then falling again and again. Such

*Discourse XIX, Hymns 17 & 18*  
253

a mind-oriented seeker does not secure a right and steady resting place, irrespective of how and how much the guru tries to persuade him to cease to be mind-oriented. He does not give up his fealty and vassalage to the ordainments of the mind which is his overlord; on

the contrary, he attributes his own faults to the guru. He does not tie his mind up with those ways and means (of salvation) which the guru commands and enjoins. How can then he manage to survive in peace (without any reliance on the guru), for he is kept bumping, pushing and jostling around here and there by Yama (i.e. he keeps on struggling in the vicious circle of *chaurasi*)? Hence Radhasoami exhorts you: “Persuade and bring round your hostile, enemy-like mind and make friends with him.”

### Hymn 17 (9 Verses)

*Mana maaro tana ko jaaro ...*

**1-5.** O Seeker! Crush the mind and control the senses; and leave the objects of sensual pleasure alone. Do avert inertia, somnolence and indolence, and in the company of the guru, prick up your ears to *shabd*. Always attend the *satsang* regularly and ever catch the glimpses of the guru. Every time, why do you accept defeat at the hands of your mind? Cast aside all worldly hopes and expectations. Turn aside all these delusions and illusions, and then discern your unique, eternal abode.

**6-9.** Ascend to *Gagan (Trikuti)* and thence make a dash to the “tenth door” (*Sunn*). Then traverse and transcend *Mahasunn*, whence you will sight the luminance of the Rotating Cave. Thereafter you will gain access to the dearest *Sattnaam* and from there you will get on to the Invisible and the Inaccessible Spheres. By the grace of the exceedingly generous *Satguru*, you will gain admittance in the Radhasoami Abode which is infinite and unlimited.

### Hymn 18 (19 Verses)

*Dhaam apney chalo bhai ...*

**1-2.** O brother! Get home; why live in a foreign land? (Your real

home is *Satt Desh* to which you must get back; this phenomenal realm of matter and mind is like a foreign country for you.) Go and attend to your own (spiritual) work; don’t get entangled in the task of strangers. (Your real mission here is to get emancipation from the fet-



ters of mind and bonds of the body; don't get entangled in those very fetters and chains).

**3-4.** Tread this path with the name of the guru firmly installed in your heart; that is the real, dependable cash which will stick to you. The world is entirely off colour (seedy, tainted); take my advice and get it washed down (i.e. see the world and all worldly stuff, men and material in their true colours, see them as they really are – stained, besmirched, splodged, contaminated, dirty and filthy).

**5-8.** The pleasures of this world are transient, lasting for a few days only; abandon them with ease, without any hesitation or reservation. Take firmly to the haven of the guru; do this work, investing every ounce of your energy to control and make your mind and *surat* steady within, and catch hold of the Sound, and contemplate on (the Sound of) *Gagan (Trikuti)*. You have become tied up with the snares of *Kaal* and *Maya*, and have no way to escape save this (i.e. *Surat-Shabd-Yoga*).

**9-12.** Out of pity, the guru is now exhorting you and you must fasten your attention upon his words. Why do you waste your years (life) in wilderness (wandering and straggling, off the track)? By this wandering about you will get no where. Settle your attention on the eyes, and withdraw their currents from the outside; fasten them in the centre losing duality altogether, and fix your gaze on the flame (whose effulgence you will begin to perceive at the third *til*).

**13-16.** Leaving the azure zone of the third *til*, get on and hold on to the white sphere (*Sahasdal Kanwal*) and by the tie-in of your *surat* with the *shabd*, hear the unstruck melody. Then make a dash to the gate of the Crooked Tunnel and take to *Trikuti*. Then soar to *Sunn* and penetrate into it so that your *surat* can take immersion in the *Mansarovar* (the reservoir of spirituality which is directly below the seat of *Akshar Purush* himself). The vast courtyard (expanse) of *Ma-hasunn* is very dark and thence get on to the Rotating Cave.

*Discourse XIX, Hymn 19*  
255

**17-19.** Then elegantly move on to the Fourth *Lok (Satt Desh)* where you will hear the melody of harp. Transcending the Invisible and the Inaccessible spheres (*Alakh* and *Agam*) you will sight a won-

derful palace. There you will have a rendezvous with Radhasoami and your mind will become exhilarated and ecstatic.

### Hymn 19 (15 Verses)

*Samajh kar chal jagat khota ...*

**1-3.** O Pilgrim! Walk warily, for this phenomenal world is fake and false; give up pride and arrogance which have made your mind puffy, swollen and bloated. Abandon “I-ness” (*khudi*) or else you will remain at a loss (perplexed, bewildered and deluded); engage yourself in devotion or else you will be pulverised as by a pestle in a mortar (i.e. you will suffer retribution in perdition at the hands of Yama). Attend the *satsang* of the guru and swing on the rope of *surat* in *Gagan* (*Trikuti*).

**4-8.** And then relax and sit in ataraxia within, and vanquish the fortress of *Trikuti*. Your relationship with your family is transitory, lasting for a short time (literally, four days); why are you behaving like a rolling stone (a wandering and restless person) amongst them? Get engaged in the practice of meditation (*bhajan*) inside of you, and then take to the shield of the feet of the guru. There is no true companion except the guru; sit in his company and grind and crush your mind, and destroy it completely. It is he who will completely fulfil your spiritual task and unburden you of the load of your transgressions.

**9-11.** You will then wear the colours of *Naam* (get close to it) and lie down on the luxurious and life-giving bed of *Shabd*. O seeker! Your sleeping destiny<sup>420</sup> has become roused and stirred so that your mind has begun to talk with *Arsh* (*Sahasdal Kanwal*). It had been sleeping (lying dormant) for ages and (thanks to the *Satguru*) it has now, in a moment, become wide awake.

**12-15.** If you were to churn this phenomenal world (and after deep reflection seek to find out its core and essence), you will disco-

ver that it has no substance but is sham and shallow, empty and hollow. Turn away from this world and now churn your mind, instead of

washing your invaluable time in fruitless enterprises. The guru in his grace has showered His mercy on you by ditching (evading) *Kaal* and putting him on a wrong scent. Radhasoami now speaks to you: “Come along, I invite you to *Sattlok*.”

### Hymn 20 (12 Verses)

*Arey mana dekh kahai samsara ...*

**1-3.** O my mind! Look around and notice whither is the world going? You have fallen ill of (i.e. fallen a victim) to false beliefs, delusions and illusions. O seeker! In your mind abound all negative traits, faulty notions and vicious ideas; take resort to some remedy to get purged of them. This done, you will discover how shallow, hollow, insubstantial, flimsy, tenuous and slight this phenomenal world is, and then alone you will firmly grasp the feet of the guru.

**4-6.** From here, then, you will procure the infinite Name (the Great Name or *Ism-i-Azam*) and with that key you will then open the lock on the door which leads to *moksh*.<sup>421</sup> Then tread the path with the help of one Sound after another till you reach that Sound which is the essence of all essences (i.e. Radhasoami Name). Why are you roaming about the external side of the eyes; get in and peep into the hole of the third *til* (situated midway between the two eyes, three-quarters to one inch from the root of the nose inwards – the seat of the spirit) and get across.

**7-9.** O Comrade! For doing this learn the *modus operandi* from the guru; for without the guru this door will not open. As it is, lovingly practice the mode that the guru prescribes and engross your *surat* into the *shabd* by curbing and controlling the mind the easy way (*Sahaj Yoga* or *Surat-Shabd-Yoga*). This done, your *surat* will toe the line of *Shabd*, eventually reaching the sphere where every moment the ambrosial current is dribbling.

**10-12.** Drink the sweet delicious sap of Name and remain alert and vigilant lest you should be lured by *riddhis*<sup>422</sup> and *siddhis*.<sup>423</sup>

Don't be taken in by them and don't accept them but leaving them behind, proceed ahead. Focus your love on the world beyond. Keep on moving so that you may gain access to the core of your inner being, and attain to the court of Radhasoami which is your ultimate destination.

### Hymn 21 (9 Verses)

*Ab bahee surat manjhdhaar ...*

**1-5.** The *surat* of the *jiva* is being washed away in the mid-stream; without the guru who will save and take it across. The *jivas* have so securely tied up and gripped this *samsara* that nothing except the Name can get them released from its grip. But then the *jivas* have got no reliance on the Name and there is no love lost between them and the guru. All of them have gathered and accumulated an extremely heavy burden of karma so that *Kaal* has snatched and gulped down all of them. They have not made friends with any *sadh* or sage; on the contrary, all of them have been haughty and supercilious despite being embodied (enclosed in a body which is destined to burn and become incinerated).

**6-7.** By dint of their vileness and perversity, they keep on straggling (from one birth to another), without giving even a moment's thought to the need for virtuousness, nobility and amity. Despite their having the rare human form they have not been able to preserve their wits and presence of mind, and toeing the line of lust and chasing the objects of sensual pleasure they have become witless, oblivious and sunk in ignorance.

**8-9.** The mind has so unfolded and spread its snare in the entire world that the *jiva*, lost and defeated, has fallen into the subjection and thralldom of mind. Radhasoami now gives you a clarion call: "O *Jiva*! Catch hold of the feet of the guru firmly and securely."

## Discourse XX (30 Hymns)

### INSTRUCTION ABOUT THE PRACTICE OF SURAT-SHABD-YOGA

#### Hymn 1 (8 Verses)

*Chalo ri sakhi aaj piya se milaoon ...*

**1-3.** O companion, come on! Today I will usher and escort you to the beloved Lord and make you rid of attachment with body, mind and wealth. I will have you released from the trap of your bonds with son and wife and enable you to hear the marvellous sound from the sphere of *Sunn* (Spirit). I will take you and install you on the heavenly throne and get you the sultanate of the three *loks* (*Pind*, *Und* and *Brahmand*).

**4-5.** I will put you in touch with *Triveni*<sup>424</sup> (in *Sunn*) and get you released from the state of mind which is ever inclined towards Maya and with which you have been pegged for ages. I will immediately save you from the wheel of time and cut off (uproot) your karmas and will take you to your eternal abode.

**6-8.** Making you traverse the spheres of *Mahasunn* and the Rotating Cave, I will enable you to catch the glimpses of *Satt Purush*. The *Satt Purush* will be pleased to give you such a telescope as would take you across the Invisible and Inaccessible spheres. You will then affirm: "I have now perceived and discovered the Sphere of Radhasoami. All speaking and hearing (all discussion, reflection and deliberation) have now come to an end."

#### Hymn 2 (9 Verses)

*Jago ri surat ab der na karo ...*

**1-4.** O surat! Wake up and stir your stumps; don't tarry and linger;

*Discourse XX, Hymn 3*

259

move and get on to *Gagan* (*Trikuti*). Run away (escape the world) and meet the beloved Lord (*piya*); actively engage yourself in com-

pleting your spiritual task and become one of a piece with the Word. O *Surat*! Gaze on the path and decide on your next move (*nirat karo*); peep into (the sixth ganglion) and perceive the lovely countenance (of the guru). Immerse (in the ambrosial, heavenly water) and fill in (your vessel of heart) with that water; rush in and contemplate (on the form of the guru).

**5-9.** O *surat*! Sing hosanna to the guru and the Lord and set out on the spiritual journey; run away and happily choose and wed your Lord. Perceive the latticed network of the screen and repeatedly recite the Great Name; leaving the Crooked Tunnel, get at the sound of *Gagan* (*Trikuti*). Abandoning *Sunn*, reach and abide in *Mahasunn* and thence proceed and halt at the Rotating Cave. Then drink the sap of *Sattnaam* and enjoy the bliss of *Sattlok* and from there get across the Invisible and the Inaccessible Spheres. Recite Radhasoami and Radhasoami time and again; I have said enough and let us close now.

### Hymn 3 (9 Verses)

*Bhakti ab karo mere bhai ...*

**1-3.** O Brother! Practise devotion now and set about loving the guru in earnestness. You have got a marvellous, unique opportunity<sup>425</sup> when Radhasoami Himself has condescended to manifest in human form. Let the garden of devotion be properly safeguarded by the fence of service (*seva*) to aid and help you in sighting the guru so that the sapling of Word may bloom and blossom.

**4-6.** The *surat* is now flashing and flourishing like a sword in order to chop off the head of *Kaal* and throw it down to the earth. With great gusto, zest and relish, the *surat* dashes into the resounding Sound of *Sunn* (*Rarankar*) and witnesses the shine and splendour of the Full Moon. Abandoning the azure region (sixth ganglion and the lower zones of *Brahmand*) the *surat*, with great interest and curiosity, enters the “tenth door” (*Dasam Dwar* or the House of *Neti, Neti*).<sup>426</sup>

**7-9.** Then the *surat* gets connected and linked with *Mahasunn* whence it breaks into the Rotating Cave. Then it becomes permeated with *Sattlok* (*Shabd Pada*) and catching sight of *Alakh* and *Agam*

(Invisible and Inaccessible Spheres) begins to extol them. Then, eventually, Radhasoami takes the *surat* into the Unfathomable Sphere (His own abode) giving it His haven and sanctuary, patronage and protection (*sharan*).

#### Hymn 4 (15 Verses)

*Cheto re jam jaal bichchaya ...*

**1-4.** O seeker! Beware and take heed! The Yama (the lord of death) has laid his net and *Kaal* has set his wheel in motion at a high speed. As it is, take to the sanctuary and shelter of the guru, so that you may escape the wheel (*pheri*) of *chaurasi*.<sup>427</sup> Reverse and get back inward and penetrate into the eye of the needle (the third *til* or the sixth ganglion called as *Brahmarandhra*). Take the mind in your grip and pull it tightly upward so that you may hear the unstruck melody (*anhad baani*).

**5-7.** Sighting the signal of the flame, recognise the form of *Niranjan* (the Spotless, deity of *Sahasdal Kanwal*). Ascending the Crooked Tunnel, break into *Trikuti*, and then reach *Sunn*, which is the true *Atma Pada* (spirit-pole) of *Brahmand*. You will attain to that pole (and become a mahatma or Great Spirit). Then you will leave the border and jurisdiction of *Kaal* and will move towards the pole of the Compassionate Lord (*Dayal Pada*).

**8-11.** (This done,) you will tie in (come into relationship) with the saints and break into the heavenly spheres lying ahead. Cracking the whip of *nirat* (the force that goads), the *surat*, like a horse, will gallop. The *surat* will now act as the shaft and will pierce into the Rotating Cave and there it will set the wheel of that sphere in swinging motion. Your current of *surat*, which is also of a piece with *shabd*, will now merge into the Word (*Shabd* or Soami) and will attain to *Param Pada* (i.e. Radhasoami Abode).

*Discourse XX, Hymn 5*  
261

**12-15.** (In *Sattlok*,) it will hear the marvellous sound of harp, and the *surat* and *shabd* will now become one (all duality will now go and instead of two sounds, you will now hear only one sound, that is

harp). Now you will meet your beloved Lord and the *surat* will now perceive the beauteous form of *Satt Purush*. Thereafter, it will discern and see the radiance and lustre of the Invisible Sphere, and will experience the safety of the Inaccessible Pole (*Agam Pada*). Radhasoami has now fulfilled (enabled you to achieve your potential) and you'll throw down your head at His feet (i.e. jettison your ego, pride and "I-ness").

### Hymn 5 (27 Verses)

*Bhajan kar magan raho mana mein ...*

**1-3.** Meditate and rejoice within. Those who avoid and shirk meditation, will have to suffer from pains and affliction. They will ever be vexed by inertia, indolence and somnolence and will ever drift in the currents of delusions and illusions. They will receive kicks and knocks, pulls and pushes from lust and anger, and will drift and drown in the river of greed.

**4-7.** They cannot develop perfect love for and devotion to the guru, nor do they firmly grasp the cord of *Naam* (Word). Day and night they smoulder and burn in the fire of cravings and longings (unfulfilled desires) and eventually fall into the cesspool of perdition. They keep on intensifying their hostility and opposition to the saints and always speak contrary to what the saints say. They are totally unaware of the fundamental importance and majesty of *satsang* and keep on consuming themselves by moving like dumb, driven cattle and blindly following the fake and the false, the shallow and the sham (*bhed chaal*).

**8-10.** They always long for pelf and power, pride and arrogance, name and fame, and objects of sensual pleasures, so that they themselves ask for getting entangled into sorrow and suffering, disease and distress (*rog-sog*). Such luckless and degenerated *jivas* waste away their human form. They have reduced themselves to such

dire straits and conduct themselves so shabbily (in a mean, despicable and unworthy manner) that I wonder as to how I can bring them round to the right track.



**11-13.** They disregard the directions of the *sadh* guru; mind-oriented, self-willed and headstrong as they are, they remain stuck in their obstinacy. They are like asses<sup>428</sup> and dogs<sup>429</sup> filling their bellies for doing no good work. They are all destined to go to Yamapur (perdition) where they will grieve, regret and repent a good deal but none will be there to listen to their pitiful cries.

**14-16.** Life after life, they will reap the retribution of their deeds in the recurrent cycle of birth-death-rebirth but without any chance of assuming this human form (which they are now wasting away). O man! On this occasion, you have been blessed with this rare, priceless human form; act here and now so that you may make it to your Maker (*aisi kar jo baat baney*). This is the time, the opportunity for you to seize the hand of the *Satguru* and cling to it so that all your work may be successfully completed and your ultimate cause well served.

**17-18.** The guru speaks in your own interest and for your own good; accept his counsel but you (being what you are – an ass or a dog) you don't prick up your ears to his advice. You are passing in this world like a blind and deaf person (who sees nothing useful and who listens to nothing sensible, only concerned with one's fame, fortune and family); you don't realise that your whole family and past ancestors cause incalculable spiritual damage to you.

**19-20.** Attend the *satsang* and acquiesce to what I say, so that your (closed) ears and eyes may be opened (i.e. your inner ear and inner eye will open and become functional), and so that inside of you, you may perceive the luminance of the flame and hear marvellous sounds in *Trikuti*.

**21-23.** From there you will proceed to *Sunn* where you will immerse in *Triveni* and will pick up diamonds,<sup>430</sup> pearls<sup>431</sup> and rubies.<sup>432</sup> You will then elevate your *surat* to *Mahasunn* which you will not be able to traverse without the *Satguru*; so the *Satguru* will

*Discourse XX, Hymn 6*  
263

accompany you there. From there move on to the Rotating Cave where you will hear the sound of flute which will reel and whirl the head of *Kaal* (as if under the setback of a blow and despair and through dizziness caused by the *surat* escaping the formidable barrier

of *Mahasunn* which divides *Brahmand* from *Satt Desh*, and under the aid and guidance of the *Satguru*).

**24-27.** Now, the *surat* mounts to the court of the *Satt Purush* and there it hears and discerns the sound of harp. There, the *surat* gets a telescope from the *Satt Purush* and taking it along, it goes ahead and becomes apprised of the mystery of the Invisible and the Inaccessibly Spheres (*Alakh* and *Agam*). With great verve and vivacity, zest and enthusiasm, it proceeds higher and meets and mingles with the feet of Radhasoami. Now she finds her mainstay, and traversing all the spheres it gets into the Ultimate Abode; who can speak of the beauty and sheen and splendour (*lila*) of the play and sport of that sphere?

### Hymn 6 (21 Verses)

*Koyee suno hamri baat ...*

**1-5.** Let some interested seeker listen to me; let someone who is interested, move along with me. Why do you face the danger of being hit by *Kaal* lying in ambush for you and being trampled upon and stamped roughly by Yama's feet? Ascend to *Gagan* so that the door to the Spaceless and Timeless sphere may be opened up. Resolutely prepare, equip and embellish your inner being, so that you may get rid of the onward flow of inward current through the reverse pitcher (*aughat*).<sup>433</sup> From the bank of the spiritual river (at the seat of *surat* in the sixth ganglion) fill in the jar of *surat* (i.e. enliven the *surat* and let it come to its own); rise to the Crooked Tunnel and open the coast of *sushumana* (the middle nerve between *ida* and *pingla*).

**6-10.** Now, I am in a position to taste the unique and unprecedented sweet flavour of the *Naam* and spread out my bed and rest and repose on it. Then I resolve the knot of spirit (vitality) tied with

264  
6

*Discourse XX, Hymn*

the gross matter and mind, and my mind turns around and like an acrobat tumbles and swings as if from a trapeze, or walks a tightrope and performs such feats and skills and acrobatics. I then see the vast expanse of *Mansarovar* (the reservoir of spirituality in *Sunn*) and with that the curtain over *Sunn* was torn asunder. I then chopped off the neck of *Kaal* thus cutting the Gordian knot of karmas.<sup>434</sup> I then

got a share of the ambrosial sap of *Sunn* ever being distributed there, and in my *hiya*<sup>435</sup> in *Sattlok*, the mart of the *Shabd* was opened by me (wherein any arrived seeker could pick up any Word out of *Nir-anjan*, *OM*, *Rarang*, *Sohang* and *Satt*).

**11-12.** Now (at this stage) my attachments and the resultant bewilderment (*moh*) and the inebriation of pride and ego were ripped up (torn into small pieces, literally in twelve pieces; *barah baat*) and I now got my dearest *Satguru*. I now rejoice like a child who finds his (lost) parents; this example is adequate and well-known to indicate what I wish to say; more is not required to be said.

**13-16.** I have now reached that point of safety which is beyond the range of ambuscade of Maya (illusion, ignorance, pull and allurements of Madam Bubble); she has now withered away and fallen down as dry leaves from a tree. I have checkmated<sup>436</sup> karma in its game of chess, and in *Sunn* I beheld the beauteous mien and aspect (*bhaant*) of Word. My relationship with body is broken off (ended) and the guru showed me a marvellous refulgence and dazzling light. I now attained to such an ataraxia and sangfroid that no delusion,<sup>437</sup> or illusion<sup>438</sup> or hallucination<sup>439</sup> remained.

**17-19.** The guru had given me the gift of love so that my *surat* has now become of a piece with the Word. Day and night, the *surat* now remains engrossed in the practice of *Surat-Shabd-Yoga*, for now she cannot, in any circumstance, leave the flavour of the sap of *shabd*. Every instant, she now sings doxology, praising the traits and virtues and attributes of the guru; she has now attained to the immortal pole (*Amar Pada*) and got release from all corporeal ties.

**20-21.** The Sound of Name is emanating from the Spaceless and Timeless sphere and I have now spun out the wheel of the empyrean

*Discourse XX, Hymn 7*  
265

(i.e. I have comprehended all the details of the lower spiritual spheres). Radhasoami has now put His hand on my head (i.e. showered his blessings and love and affection on me). I will never give up His company.

## Hymn 7 (14 Verses)

*Naam dhun suno, shabd dhun guno ...*

**1-3.** Listen to the Sound of *Naam* and reflect on the melody of the Sound of unstruck melody; devoting yourself to love, rise to *Gagan* (heaven). Attend the company of the guru and mix with the *sadhs* and sages; remain alert, watchful and concentrate your attention (*chitt*) on the third *til*. Tie up your mind (with the strings of restraint, withdrawal and discrimination) and fix your eyes on the sanctuary of the guru. Taking to the feet of the guru (at the third *til*) taste the sap of Inaccessible region.

**4-5.** Remain steady and equipoised and persevere in amity (*sheel*); incinerate anger, and remain serene and tranquil (in a state of ataraxia). Grind, maul and batter the troops of *Kaal* (lust, anger, greed, bewilderment and ego), and move on to the pole of the Compassionate Lord (*Dayal Pada*); there remain ecstatic and enraptured in the bliss of the Eternal Abode.

**6-7.** The moment you open the vista of your inner being, the spiritual path will become unfolded and your spiritual journey would begin; you will pierce into the third *til* and attain to the Azure Pole (*Shyam Pada*). Thereafter you will be able to identify the White Pole (*Sahasdal Kanwal*) and will perceive the flame (*jyoti*) and becoming acquainted with the *sushumana* (the middle artery) you will penetrate into the Crooked Tunnel.

**8-9.** Having heard the sound of the conch shell (*Sahasdal Kanwal*), the *surat* forces the pace and soars higher so that the mystery of the higher regions becomes unfolded and the *surat* hears the resonant sounds. It goes on to *Sunn* (the Sphere of Spirit) and takes immersion in the *Mansarovar* (the reservoir of spirituality) and be-

266  
8

*Discourse XX, Hymn*

comes purified and becomes a *hamsa* (purified spirit), and dashes into the full moon.

**10-12.** Continuing her quest further, the *surat* gets into *Ma-hasunn*, and gains access to its own street that is relevant to it and becomes agile like a flying bird (*vihang*). Then it breaks into the

fortress of the Rotating Cave and hears the recurrent, mellifluous sound of the flute, and the roaring sound of *Sohang* (and *Anahoo*) and tastes the sweet sap of that sphere. The *surat* then makes an entry into the fourth division (i.e. *Satt Desh*, the other three being *Pind*, *Und* and *Brahmand*) and cherishes the love of harp in her own abode.

**13-14.** Thereafter, she gains access to the Invisible Sphere (*Alakh*) and then witnesses the blooming roses in the Inaccessible Sphere (*Agam*), and forcing the pace, she flies to her ultimate abode, fully accomplishing her spiritual mission. Now only one more pole remains which they have called as secret and confidential; it is there that the *surat* now goes and lays her head at the feet of Radhasoami.

#### **Hymn 8 (4 Verses)**

*Kholo ri kiwadyaan, chado ri atariyan ...*

**1-2.** O earnest seeker! Open the door-fliers and climb up the tower (*atariya*); let not your *surat* tarry and let it mingle with the Word (i.e. become one of a piece with *Shabd*). This done, you will gain access to the inner secret and mysteries and find release from death (i.e. from birth-death-rebirth) and your life will bear fruit as goaded by *nirat*, you will peep into the lanes of the guru.

**3-4.** Force the pace of the *surat* and let it take resort to the sanctuary of the guru and become ecstatic and become possessed of and inebriated by *Naam*. Look for ceceity and sangfroid (*aman* or *ama*) so that you may repel and ward off the onslaughts of Yama (the lord of death), get rid of the play of the three *gunas*, i.e. *gunavan* or reverie<sup>440</sup> and tie in and yoke with the Radhasoami *Shabd*.

*Discourse XX, Hymns 9 & 10*  
267

#### **Hymn 9 (4 Verses)**

*Lobh ri khuwanya ...*

**1-2.** O Seeker! Ask greed to get lost; grind, batter and maul lust; burn anger and ask your mind to make friends with contentment. Cut into all dirt and filth (i.e. break impurities or wash down all that is spattered, smudged and splodged); soar to *Gagan (Trikuti)* so that all heat (generated by lust, anger and ego) may be driven away, and catch hold of the feet of the guru.

**3-4.** Avert and repel “I-ness” and hubris and watch the three *gunas* and the games they play (i.e. indulgence, reverses, running away). You will then see that your devotion to the pursuit of spiritualism goes on becoming more and more intensive. And then day and night you will remain wide awake, alert and watchful. Then you will sing hosanna to the Lord and the guru and you will make a dash in order to prick up your ears to the (inner) Sound (unstruck melody) that will quench your thirst for spiritualism and extinguish the fire of lust, anger, greed and ego. Then Radhasoami *Dayal* will make a gift of ataraxia and sangfroid to you.

### **Hymn 10 (13 Verses)**

*Guru kahen khol kar bhai ...*

**1-3.** The guru is explaining in the clearest terms and asking you to go and become engaged in *Surat-Shabd-Yoga*. Except for the *Surat-Shabd-Yoga*, there is just no other remedy by which you could be released from the narrow cage (*kooza*) of the body. It is the guru who shows you your home (ultimate abode) in your home (body, the home of your *surat*) and who reveals to you the mystery of the five Sounds or Names (*Niranjan, Aumkara, Rarankar, Sohang* and *Sattnaam* all of which are covered by the all-pervading Radhasoami).

**4-6.** As it is, engage yourself in *Surat-Shabd-Yoga* so that you may proceed from this home (this corporeal world of matter and mind) to that ultimate abode of pure spirit (entirely free from the taint of Maya and mind). That abode is inaccessible and infinite, and

you will perceive it beyond the “tenth door” (*Sunn*, the Sphere of Spirit). Ascend within your being and open the “tenth door” (*Sunn*)

so that in the Spaceless and Timeless region (*Adhar*) you will be able to hear the Word (*Saut-i-Sarmadi*).

**7-8.** But without the grace of the guru, one can get at nothing and without the *shabd* (Word) nothing comes to hand. As it is, pull your *surat* upward and make it ascend to *Gagan* (*Trikuti*) and keep on with this exertion (*karni*) of hearing the unstruck melody (through *Surat-Shabd-Yoga*)

**9-11.** But then your tragedy is that your wayward and fickle mind does not remain steady so that your consciousness and attention cannot become undefiled (*nirmal*). As it is, take recourse to *Surat-Shabd-Yoga* and shelve (put aside) all other modes and devices. Repose firm faith in this practice and don't turn your back on it by shirking and evading it through inertia and indolence; on this behalf, don't drag your feet.

**12-13.** I have sung of the essence of essence to you and have expounded to you the basis of *Sant Mat* (its fundamental principles, tenets and facts). I have enabled you to perceive the mystery of Radhasoami; hear it attentively and accept its substance which I have expounded.

### Hymn 11 (7 Verses)

*Chad jhanko Gagan jhanjhariya ...*

**1-3.** Rise and peep into the window that opens into *Gagan* (the window is the aperture called as the sixth ganglion or *Brah-marandhra*, the third *til*, or *nukta-i-sveda*); after piercing through this latticed screen, you will perceive the azure beauty (*shyam sundariya*, the dark bluish, third *til*). Then you will notice the effervescent, vivacious flame and will maul and batter the forces of pride, inebriation, of power and pelf; and bewilderment. All your splodges, taints and impurities will vanish and your *surat* will commingle and blend with the Word (*Shabd*).

*Discourse XX, Hymn 12*  
269

**4-7.** Ascending to *Trikuti*, you will behold the lotus; there you will perceive the vibrations of the Sound of *Sunn* percolating. The *surat*

will then become depurated; you ought to persist in this practice. When the *surat* firmly grasps the irremovable and irrepressible (*atalya*) Sound, Maya, the swindler, will take to her heels. Now you have received this inaccessible secret from Radhasoami who advises you to implant it in your heart of hearts.

### Hymn 12 (15 Verses)

*Ghumar chal surat ghor sun bhari ...*

**1-3.** O *surat*, the darling of *Sant Satguru*! Twist around and prick up your ears to the resounding reverberations of the unstruck melody. Your stay in this phenomenal world is short-lived (literally four days); why do you take on such a heavy load (of karmas, *bhramas*, attachments, greed, lust, anger, ego, hostilities, enmities, hatred, revengefulness, jealousy and envy). The guru is repeatedly crying and calling you to come on and make friends with the Sound.

**4-6.** Abandon all “I-ness” (*mamta* or “this is mine and this is thine”, *meum* and *tuum*); the *surat* now steps on the Inaccessible Sphere. This is a work not meant for the worldlings; it is only some guru-oriented seeker who will understand and undertake this work. The one who is mind-oriented is bound to lose the game badly; participate in the *satsang* so that all your negative traits (evils and vices) will be thrown aside.

**7-8.** Except for the *naam* that is sweet and substantial, all else is sour and shallow; as it is, make the *Naam* your mainstay. I have revealed to you this unique, unparalleled devotion (*bhakti*) which is beyond the comprehension of the Vedas and other scriptures (*kateb*).

**9-12.** Now acquiesce to what I say; abandon obliviousness, ignorance, witlessness and forgetfulness (*ghaflat*) and become cautious and careful. Eject lust, longings and the rest, and take immersion in the cool current (of the *Satguru*’s company and discourses). When you overpower both *manas* (mind) and Maya (matter), *Kaal*



and karma both would accept defeat and go under. Then your *surat*, instead of being driven by them, will ride the horse (mind and Maya) and will make it to the mansion of the *Satguru*.

**13-15.** O *surat*! You are the apple of the eye of the Lord of the In-accessible Sphere, and you will now become the darling (*dulari*) of all. You ought to intensify your tendresse for the *Satguru* so that you may experience the sparkling light of *shabd*. The current of *Mansarovar* (the focus or reservoir of spirituality in *Sunn*, directly below the seat of *Akshar Purush*) is flowing non-stop; Radhasoami is giving you a clarion call (to bathe in it and become purified and get transmuted into a *hamsa*).

### Hymn 13 (9 Verses)

*Chadh surat Gagan ki ghaati ...*

**1-4.** O *surat*! Ascend to the valley (*ghati*) of *Gagan (Trikuti)*; why are you burning in the furnace of delusions, illness and hallucinations? Why do you tread the path of *Kaal* (which will push you downward and outward)? Throw away the mask and stop masquerading and being pretentious. You have become inured to the sap of sensual pleasures, not realising that one day you will mingle into the dust (whence you came). Go and transact business in the mart of *Satguru*; come along and remove the screen from your inner being and practise transparency.

**5-7.** This done, tie up with *Surat-Shabd-Yoga* so that you may get out of the old grooves of karmas (*karma prapaati*). This done, soar and resolve the knot of your spirit with mind and matter (*jada-chetan-ki-gaanth*); ascend to *Nabh (Sahasdal Kanwal)* and remove the mask (of fraud, hypocrisy and pretentiousness). Inside of you, you will perceive the clear courtyard (*Sahasdal Kanwal*); then you will get fed up and sick of this phenomenal world and be out to abandon it.

**8-9.** The mind would now come round and give up the habit of twisting things to make them appear what they are not; and you'll

assert: "I straightaway vanquished *Kaal*, and that inside of me the flame is kindled and it looks like a tower of light (*laati*), and that I have become a bard at the door of Radhasoami."

### Hymn 14 (14 Verses)

*Mana photo ghat mein laayee ...*

**1-3.** O Seeker! Wear out the mind by subjecting it to hard rubbing, restraint and control so that all its urges and sensual hopes and expectations may be eradicated. Listen to the Sound which emanates from *Gagan* so that your *surat* may become engrossed in it and become enraptured. Drive fickleness out of it so that you could make it steady and clear and undefiled.

**4-6.** When you make your mind rid of the desire from sensual pleasures, it will take to recitation of the Great Name, more and more. When your heart is purged of the stinking smell of sensual cravings, it will drink the ambrosia (of Name) to its fill. The majesty and greatness (of *Surat-Shabd-Yoga*) is ineffable, for through this mode the mind gets mauled and battered, and the *surat* (having wriggled out of the claws of mind and Maya) becomes absorbed in *Shabd*.

**7.** By listening to the resonant reverberations of the unstruck melody within, by the grace of the *Satguru*, you will please and win the favour of the guru (*meher daya karni karwaayee; karni kar bahu meher badhaayee*, i.e. the guru's grace is instrumental in making you perform *karni* or meditation; and by performing meditation you augment and enhance the grace of the guru: *Sar Bachan*, Poetry, Volume II, edition 1978, Poos Month, *Barahmaasa*, Discourse 36, Verse 16, p. 395).

**8-10.** This done, inside of you, the sun (of hope of redemption) will rise; and the rays of moon will brighten (and spell ecstasy and rapture). I extol (exalt, elevate and praise lavishly) the *Sant Mat* making the *Shruti* and *Smrti*<sup>441</sup> feel small, humble and ashamed of themselves. Then I began to think and talk of performing *aarti* and fetched the wherewithal for it.

**11-14.** O Brother! All this equipment (of *aarti*) I decorously placed before the guru and he showed me a great favour and showered his grace on me. Then I sang the hymn of doxology (*aarti*) and the guru became my succourer, rescuer and protector (*sahayee*). I began to be called as the slave of the feet of the guru, thereby earning a great sheen and splendour, honour and distinction. I became engrossed in reciting the Name of Radhasoami, and witnessed a marvellous sport and play (which really is unfathomable).

### Hymn 15 (7 Verses)

*Ghan garaj sunawat gehri ...*

**1-3.** Inside of me I am experiencing the roaring sound of thunderous cloud (from *Trikuti*) by hearing which my *surat* has acquired equipoise and steadiness. My mind has abandoned all the poisonous surges and venomous waves (longings and cravings for sensual pleasures); O *surat*, it is time that you soar and settle down there. Proceeding further, see that vast expanse with great depth (*Mahasunn* which serves as the barrier between *Brahmand* and *Satt Desh*) where you will perceive that peculiar scenario enveloped in darkness.

**4-7.** Having experienced it, your *surat* will halt at the sphere of white lotus (*Sattlok*) and will become the darling of *Shabd* Guru (Word manifesting as guru or vice versa). O Companion! Harken me! That is the sphere (i.e. *Sattlok*) which is frequented by the saints ever and anon. When you become fully accomplished in hearing the sound of *Satt*, your triumph and victory (over *Kaal* and *Maya*) is loudly proclaimed (*duhaayee*). Whosoever takes to the feet of Radhasoami (as his shelter and sanctuary) becomes free from the recurrent circle of *chaurasi*.

### Hymn 16 (7 Verses)

*Surat tuu chadh ja turat Gagan ko ...*

**1-3.** O *Surat*! Straightaway ascend to *Gagan* (higher spheres) and to begin with, perceive the flame of *Niranjan* which is spotless and

beyond the gamut of the three *gunas*. Leave the entire expanse of the lord of the three *gunas* manifesting as form (*sargana*), and cut off the noose of the *traigunatmak* creation, root and branch. Leaving aside the *Nirgun* (Formless Brahman or *Vach*), ascend higher and catch hold of *Nirgun* the Great (*Laksh* Brahman in *Trikuti*).

4-7. Abandoning *Trikuti*, you will soar to *Sunn* where you will hear the Sound (of *Rarankar*, i.e. Transcendental Brahman), thus closely adhering to the instructions of the saints. Thence, you will make it to *Mahasunn* beyond which you will see the abode of *Sohang Purush* (*Anahoo*). Beyond the Rotating Cave (region of *Sohang*) your *surat* attains to the pole of *Sattnaam*, whence you will proceed to the Invisible and Inaccessible spheres and touch the feet of *Alakh* (*Purush*) and *Agam* (*Purush*). Thus Radhasoami has completely unravelled the mystery of the Ultimate Abode and has effaced and eradicated metempsychosis.

### Hymn 17 (5 Verses)

*Tyag chal sajni jag ki dhaar ...*

1-3. O *Surat* (faithful consort of Radhasoami *Dayal*)! Extricate yourself from the current of this phenomenal world; don't drift in it or else you will have to suffer infinite pain (afflictions of *chaurasi*). Let your *surat* fall in and toe the line of *Satguru*; put in both *surat* and mind into the melting pot of *shabd* (Word). Ever remain engaged in the practice of *Surat-Shabd-Yoga* day and night; sapping the ambrosial sap of *shabd*, remain cautious, vigilant and watchful (of the tricks of *Kaal* and *Maya*).

4-5. Stick to the door of *Gagan* (*Trikuti*) and during this lifetime develop love for the companionship of *shabd*. Radhasoami is giving you a clarion call: "Remain careful, alert and watchful in your ascent to *Trikuti*" (lest *Kaal* and *Maya* should beguile you on the Way).

### Hymn 18 (7 Verses)

*Surat ab chaddho naam rang laag ...*

1-2. O *Surat*! Wear the colours of Name (get attached to Name) and

rise; the entire phenomenal realm is somnolent, but you must keep wide awake (alert and watchful). This done, your spiritual fortune will be on the rise, to your surprise and to the surprise of the world around you; as you rise and ascend, you will hear the melodic scale (*raga*)<sup>442</sup> of unstruck melody.

**3-4.** Then you will, O my dear, attain to everlasting (*param*) renunciation (withdrawal from immediate reaction to impressions coming from the outer world, i.e. *vairag*); and you will fall in deep love with Sound; from your mind, all aversion and attraction; detachment and attachment (*dvesh* and *raga*, i.e. duality) will be effaced. Soar to *Nabh* (*Sahasdal Kanwal*) and kill the black cobra (of *ahamkar*,<sup>443</sup> i.e. ego).

**5-6.** Ever and anon, play *Holi* (*Phalgun*) with the *Satguru* (i.e. wear the colours of *Satguru* or get close to and unite with him),<sup>444</sup> so that all your persisting cravings may snap like a tenuous thread. Now, you have become fearless of Yama and have run away from this phenomenal realm; you have found the company of *hamsas* (purified spirits) and put the crow (*Kaal* and *Maya*) to flight (routed them).

**7.** You have now become elutriated and undefiled, all your stains and taints have been effaced, and Radhasoami has wedded you to *shabd* and bestowed upon you the conjugal bliss out of your nuptial ties with *shabd* (*suhaag*).

### Hymn 19 (8 Verses)

*Hamsini kyoon peevey tuu paani ... Refrain*

**1-3.** O Female *Hamsa* (*surat*, purified spirit – *hamsini*)!<sup>445</sup> Why do you drink water? Inside of you there is a veritable sea of milk of which you can partake by stretching the *surat* inward and pin with the Sound. Burn this phenomenal world (i.e. jettison it and detach from it) and penetrate into *Nabh* (*Sahasdal Kanwal*) and during the process of contemplation (temple)<sup>446</sup> you will see the signs of divinity. Install the image of the guru in your heart of hearts; why do you demean and degrade yourself and loaf away your life in the company of mind.

**4-6.** Your spiritual task shall be accomplished only by the perfect guru when you remain in communion with the unstruck melody. This entire world is getting crazy and driven insane under the spell cast by karmas (rituals, rites and customs etc.) and delusions, illusions and hallucinations; why are you becoming possessed, distraught and distracted? Look after your *surat* and attend the *satsang*; why do you mix up with this *jagat*, thus kneading ambrosia with poison?

**7-8.** O my dear! Your abode is in the spaceless and the timeless, imperishable sphere (*Adhar*); why do you remain tied up with that which is severely limited by time and space and is perishable? Hurry along and speed up the ascension upwards, Radhasoami admonishes you.

### Hymn 20 (9 Verses)

*Hamsini chhano doodh aur paani ... Refrain*

**1.** O *Hamsini*! Separate the milk from water. Leave the water and drink the subtracted ambrosial milk to your full satisfaction and remain happy and content day and night.

[Note: In the lowest three ganglions of *pind* there is poison; in the next two ganglions, there is water; at the sixth ganglion there is the beginning of milk which goes on becoming purer and purer up to *Sunn* where there is *Mansarovar* – the reservoir of spirituality. One who remained confined to the lowest three ganglions, takes poison; one who lives at the plane of *antehkaran* drinks water; one who crosses the sixth ganglion and goes up to *Sunn*, takes the pure milk and its essence, i.e. pure spirituality.]

**2.** By employing proper ways (recitation of *Naam*, contemplation and meditation) and means (listening to the guru's discourses with concentrated attention and reflecting on them, by rendering *seva* or service by taking his *prasad* and *charanamrit* and *mukhamrit*, and by attending his *satsang* and cultivating love and devotion to him, and humility and meekness) turn and sit inside of you so that your *surat* may become absorbed in *shabd*.

**3-4.** Give up gluttony; take regulated and moderate diet and drink; abandon inertia, somnolence and lassitude and hear the full story of

the Spaceless and Timeless sphere. An opportunity like this will not come to your hand again and if you miss it now, you will remain in the wilderness of all the four species (*andaj, jeraj, udbhij* and *svedaj*).

**5-7.** O my comrade! Acquiesce to what the guru enjoins; he teaches you something which he alone knows all about, full well. Reverse the direction of all the five senses and turn them tight inward, and crush and root out the longing that drags you to this material, phenomenal realm. Train, control and discipline your mind and rise up to *Gagan (Trikuti)* and hear the unstruck melody (*an-had baani*).

**8-9.** Inside of you the *shabd* resonates and reverberates and notwithstanding this uproar and hilariousness, why do you remain drowsy, indolent and inert. Radhasoami is calling you in a loud tone through his ambrosial discourses (to become active and to stir your stumps).

### Hymn 21 (4 Verses)

*Surat ko sadh, chhabili ho magni ...*

**1-2.** O the one with beautiful mien and countenance! Train, aid and bring round your *surat* and become enraptured; wash down your shawl and get it dyed in the spaceless and timeless spheres (i.e. get your *surat* close to the spaceless and timeless spheres and make it of a piece with them). Incinerate all karmas and set your house (body and mind) aflame; give up arrogance, pride and inebriation of pelf and power, and remove all obstacles and hinder all hindrances (to spirituality).

**3-4.** Forsake sleeping in the night (something which you valued and enjoyed, and remain wide awake; the guru gives you this admonition. Acquiesce to it and devote yourself to spiritual practices. O *Surat* (companion of the guru)! Come to the sanctuary and under the wings of protection of the guru; ensconce his feet in your heart of hearts. You have been so far stayed put in this phenomenal realm; now listen to Radhasoami and act up to what He directs.

### Hymn 22 (5 Verses)

*Surat ab saar samhalo naam ... Refrain*

**1-3.** O *Surat*! It is now time that you take to the Name. Now is the opportunity for you to be roused and stir your stumps and leave this phenomenal world; such an opportunity will not be preferred to you once again. Firmly install devotion to guru and love for him in your consciousness (*chitt*); for he alone can get you on the right track and will make your spiritual effort come good (after so many earlier setbacks). He will reveal to you the mystery of the Word and will elevate your *surat* and take it to His own Eternal Abode.

**4-5.** You will then attain to the state of repose, restfulness, peace and tranquillity and enjoy bliss and beatitude furnished by *Sahaj Yoga (Surat-Shabd-Yoga)* and attain to sangfroid. Radhasoami is telling you that you will then get at the white (sphere) forsaking the azure one (i.e. from the spheres of *Kaal* and *Maya* you will be sublimated and gain access to the White Sphere – *Satt Desh*).

### Hymn 23 (8 Verses)

*Chaman ko cheenh ri bulbul ...*

**1-3.** O Bulbul (a sweet singing bird)! Look over (inspect by making a tour, or examine) the garden where a great many roses are in full bloom. Go along with the guru and live with him in intimacy, and let the mind and the *surat* ascend together to higher regions. Gather your scattered attention and concentrate it on the third *til* bestowing your gaze upon the flame in which you will commingle and blend.

**4-6.** Witness the blooming *Sahasdal* Lotus and remove the two curtains or slabs (of *ida* and *pingla* – duality) and unite them into one (the *sushumana*). Look through that sphere where spirits are blooming in delight (*khul khul*) and then you will be able to mount and cross the bridges in order to soar to higher regions. There you will experience the gentle gush of air and whiff of fragrant odour of sandal and all taints and stains (*kalmal*), dirt and filth splodging the mind and *surat* will be dissolved and purged.



**7-8.** There you will be rid of all quarrel, squabbles, wrangles and ruction with *Kaal* (*Kaal ki kilkil*) and you will become engrossed and merged into *Shabd*. Getting extricated from the mud, mire and marsh of karmas you will steadily move on to meet Radhasoami.

### **Hymn 24 (13 Verses)**

*Dhun mein ab surat lagao ...*

**1-3.** It is time now that you engage your *surat* into *shabd* (i.e. practise *Surat-Shabd-Yoga*); and drink the sweet sap of Word to your fill (that is attain contentment and full satisfaction). Reverse all your senses inward and pull your scattered and diffused attention and mind inward and concentrate (them on the third *til*). Stop thinking and reflecting and browsing (*gun-naa*) on poisonous stuff, ideas, and sensual pleasures, and become absorbed (in the folds of *surat* and *shabd*); give up lassitude and intensify your tendresse (*shauq*, fondness for the *Satguru*, the Compassionate Lord and for *Surat-Shabd-Yoga*).

**4-6.** While practising *Surat-Shabd-Yoga* don't fall a victim to somnolence, drowsiness, lethargy, torpor, sopor (*lai*); also remove the hindrance caused by distraction (*vikshep*).<sup>447</sup> Only catch hold of the Word, leaving and forgetting all the rest. Ever and anon practise *Surat-Shabd-Yoga*. Don't recourse to anything save *Surat-Shabd-Yoga*; restrain your mind and make a dash to the heaven.

**7-9.** And then fasten and fix your *surat* upon the third *til*, and with great push and vigour, determination and devotion, open the gate of *Sahasdal Kanwal*. There you sight *Jyoti-Niranjan* (Maya and Brahman) and there you experience the bliss of one Sound after that of the other. Then steadily rise and get on to the Crooked Tunnel and conquer the fortress of *Trikuti*.

**10-13.** Piercing into the Sphere of Spirit (*Sunn*), play the spiritual game (with *Satguru*) and listen to the sound of that sphere (*Raran-kar*). Then go on to traverse *Mahasunn* whence you will overbear and cast your shadow (*chhaao*) over the Rotating Cave (*Bhanwar*

*Gupha*). Dashing beyond it, you will gain admittance in *Sattlok*, and thence to the Invisible and the Inaccessible Spheres and will eventually join and tie in with Radhasoami.

### Hymn 25 (8 Verses)

*Dulheni karo piya ka sang ... Refrain*

**1-3.** O Bride (of the Lord, *Surat*)! Live in the company of your beloved Lord. Your bridegroom (Lord) resides in *Gagan* (heavenly sphere), while you live with the members of your parents' land (*Pind Desh*). Along with the guru, move on to that (heavenly) city so that you may wear the colours of love (become attached to your beloved Lord in abiding love). This youth of yours will dwindle and decline in course of time, and then you will feel vexed and be in desperate straits (*tung*).

**4-6.** As it is, take to that path right away and tread it steadily with grace, elegance, verve and zest. Your bridegroom is known to be very careful (rich, multifaceted, gay, blissful, lively, love in person, in *harsha roop*, *anand roop*, *prem roop*, compassionate and generous, large-hearted as the ocean); in order to meet him, fly to *Gagan* like a kite on the string of *surat* tied up with the *Satguru*, and leaving all hauteur, pompousness, vanity, pride and plume (*uchang*).

**7-8.** At the gate of your Lord, kettledrum (*naubat*) is constantly beaten; and in between, the mouth-organ (*mooh-chang* or harmonica)<sup>448</sup> is played. Radhasoami has revealed the right address on which you have to fly and move, firmly catching hold of the right current (coming from the right or the top).

### Hymn 26 (7 Verses)

*Ghat mein chal khel kabaddi ...*

**1-3.** O Seeker! Inside of you play the game of *kabaddi* (commonly called as *hututu*, *do-do cheduzudu*);<sup>449</sup> like a dog don't suck the poisonous bone. Subdue your mind and ride on the back of *Kaal*

(instead of a player). Treat the Name as boundary (Rule 3: the line that divides the play field into two halves) and give up the arena of the “trio” – three *gunas* (*tamas*, *rajasa* and *sattva*) and reach home riding on the cart of *surat* (*gaddi* or vehicle). Stand first and don’t be a laggard (*phaddi*), slow, straggling and dawdling).

**4-5.** Stop the surging cravings and yearnings, and keep them tied up in a tight package; and dig up the deep-rooted attachments created by “I-ness”, meum and tuum (*mamat* – I and mine). Seize *Kaal* by his beard and shave it clear (i.e. beard the lion in his own den, and defy him personally face to face). Remove all objects of sensual pleasure and don’t accept any gratification (*baddi*) from *Kaal* or Maya.

**6-7.** (As for myself,) I have tugged my *surat* to the feet of the guru and pegged it with them. Climb up by the ladder of Radhasoami *naam* so that all the spicy talk of *Kaal* may prove to be tasteless and of odious flavour.

### Hymn 27 (17 Verses)

*Komal chitt daya mana dhaaro ...*

**1-3.** If you wish to seek *paramartha* (supreme objective of getting liberated from the influences of *Kaal* and Maya and becoming one with *Satt Purush* Radhasoami)<sup>450</sup> the two things are necessary – *komalta* and compassion.<sup>451</sup> Leave off operating at the plane of *ante-hkaran* at which senses operate; keep the *surat* ever engaged in *shabd* (i.e. practise *Surat-Shabd-Yoga*). The real, substantial category (*padartha*) you can procure from the guru (alone), and for this, intensify your love for the lotus feet of the guru.<sup>452</sup>

**4-5.** Seize the current of spirituality emanating from the inaccessible spheres and unite your *surat* with it; remain occupied and absorbed in this (inner) *satsang* (company of the current of spirit). Then your *surat* will move upward and peep into the door opening to heaven and will sight the egg-shaped sphere of *Und* (comprising the spheres of Shiva, Brahma and Vishnu – the Trinity of the Destroyer, Creator and Preserver).

**6-7.** Beyond that region, the *surat* enters *Brahmand* and perceives the blooming lotus in *Mansarovar* (the reservoir of spirituality, directly below the seat of *Akshar Purush*, the deity of *Sunn* or the Sphere of Spirit). Now, the *surat* takes immersion in *Mansarovar* (and becomes purified and purged of all the subtle impurities of *Brahmand* which it may have imbibed during its upward journey through the region of *Kaal Purush*, viz. Brahman or the Universal Mind); as it is, *Kaal's* skulduggery loses the battle.

**8-10.** The *surat* moves on, and sighting the beauteous form of the *Akshar Purush* (the Imperishable Deity) it leaves behind the alien territory (of *Kaal* and *Maya*). Purified and cleansed and refurbished, the *surat* flies higher, bids adieu to the old mansion (corporeal realm in which for long it abided). Proceeding higher and yet higher, it becomes absorbed into the Spaceless and Timeless sphere and comprehends the core of the Word of one sphere after that of another.

**11-13.** The mystery that one encounters in the realms beyond, none save the saint can take cognisance of. Those mysteries cannot be fully described in words and whosoever seeks to speak about it, he would do so in a topsy-turvy manner, sometimes this way and sometimes in the reverse manner. The theoretical scholars use their own wits (*ukti*) but without practising what they teach, they neither understand anything nor can they make others understand.

**14-15.** The dispensation and the position of the saints can be realised and appreciated only by the saints; one wonders as to what the others would make out of it. As it is, forsake your smartness and shrewdness, your skills and intellect and accept what the saints say as the final authority.

**16-17.** (This is because) they (the saints) speak out of their own personal perception, insight and intuition; while you are fighting a battle of wits, with the knowledge derived from hearsay. Radhasoami speaks to all and sundry: "The mystery of the saints is known only to one who shares the secrets of saints."

## Hymn 28 (12 Verses)

*Guru bachan kahein so sun re ...*

**1-2.** O Seeker! Listen to the discourses delivered by the guru and attend the *satsang* attentively and devotedly. You have got a Name that is imperishable and indestructible (*ajar*); cling and adhere to it firmly.

**3.** The guru will (like a magnet) draw and attract you to the Spaceless and Timeless Sphere; on your part, you gird up your loins and prepare yourself for spiritual action in the company of the guru.

**4-5.** You are so much spread out and taken in by this phenomenal world, which is too much with you (as to enmesh you in the mire of matter and mind, but don't worry because) the guru will remove all your shortcomings. And he will catch *Kaal* (by the scruff of the neck) and kill it and will purge you of your stiff-neckedness (*hauteur* and stubbornness and obstinacy).

**6-7.** Fasten your *surat* (with *shabd*) firmly and that will eradicate the wheel of *chaurasi* for you. With the rosary<sup>453</sup> of your mind (garland of 165 beads used to count a series of prayers as they are recited) recite the Great Name, and hold the key of delivery in your hand, that key being the guru.

**8-9.** Acquaint yourself with the mystery of the unstruck melody (*anhad shabd*) and then inside of you, penetrate into *Gagan* (*Trikuti*) and hear the thunder of the clouds. Shoot the arrows of pangs of separation from the Lord and the guru, and hear the roar of *Rarankar* or *Sunn* and sight there the *Mansarovar*.

**10.** Make the top of *Sunn* your abode and hearing the Word, while traversing the higher spheres, make it to *Sattlok*.

**11-12.** Then move on to the Invisible and the Inaccessible spheres and swim across to Radhasoami Abode which is immortal and eternal. Perform this *arti* ever and anon so that Radhasoami may shower His grace and compassion on you.

*Discourse XX, Hymns 29 & 30*

### Hymn 29 (7 Verses)

*Suratiya gagan chadhayeelo meeth ...*

**1-2.** Friend! Ascend your *surat* to *Gagan* (heavenly spheres) and eradicate all delusion caused by *bhau* (Maya) and all fear (of *Kaal*). Giving up this world of mind and matter (*bhava*), go to the mosque of the Spaceless Sphere (the place of offering obeisance or *sijdah* to the Lord) and hear the *azaan* (*baang* or summons to prayer made by the muezzin from the tall, slender tower of the mosque – minaret); and there meditate upon the unconquerable, the non-decadent, and the undying (Lord).

**3-4.** In the wont of the guru and according to the Way he commends, drink the sweet sap of *naam*, and hearing the Word, rejoice and sing of the marvels of the highest spheres. Accepting and adhering to the ways and wonts of the guru, absorb your mind in the *shabd* and cultivate love inside of you for the guru and the Word revealed by him.

**5.** Put *Kaal* and karma to flight after vanquishing his forces (like lust, anger, greed, bewilderment, ego, hatred, jealousy, envy, backbiting etc.) and then efface from your mind all delusion which ever places you in the wrong (*aneet*).

**6-7.** Reach the *Sunn* sphere and there listen to the Word that has no trace of Maya (illusion) and then by the kindness of the Lord, receive *prasad* (grace) from the saints. Settle down in the hallowed sanctuary and protection of Radhasoami and fasten your attention on the alchemy of the Current Name.

### Hymn 30 (8 Verses)

*Sun ri sakhi chaddh mahal biraj ...*

**1-3.** O Comrade, hearken! Ascend to the heavenly spheres and take your seat in the magnificent mansion where your lovely beloved is sitting, looking for you. Enjoy the bliss and beatitude and run away from this world; sit and occupy the throne (that is lying va-

cant for you) and rule and reign. There a whole group of *hamsas* (purified spirits) has gathered and assembled; with their aid accomplish your spiritual mission.

**4.** Grasp firmly the feet of the guru and abandon all sense of shame, humiliation, pride or regard for the family, and refurbish and burnish the mirror of your heart by all the means you can manage (recitation of the Name, contemplation on the form of the guru, meditation on *shabd*, attending *satsang*, hearing the guru's discourses, reflecting on and practising what they enjoin, service to the guru and his *satsang*, taking his *charanamrit* and *prasad*, and last but not least, cultivating most ardent love for the guru and affection for the *satsangis*).

**5-6.** Use your *surat* and *nirat* as the winnowing basket and sift and separate the chaff (mind and Maya) from the grain of sound. You are indeed very lucky to have been able to procure and find all the necessary equipment (*saaj* such as the human form, the perfect *Satguru* and faith in him and *Surat-Shabd-Yoga*, *satsang* and an awakened *surat* and the goading *nirat*); with all this equipment, the *Satguru* has made a gift of throne and crown to you.

**7-8.** The fakeness, fictitiousness and falsity of all the three *loks* (*Pind*, *Und* and *Brahmand*) now stand exposed to me, so that I now am ready to ascend to the fourth *lok* (*Satt Desh*) and blissfully rule and reign there. Radhasoami has given me this gift (dowry or *dahej*) and no damage can now be done to my (spiritual) cause (*akaaj*).

## Discourse XXI

### **HIDAYAT NAMAH**

or

### INSTRUMENT OF INSTRUCTIONS

This is about (i) the value of association and rendering of service to the perfect master (*murshid-i-kamil*), and (ii) the grades and order of adepts, and (iii) about the instructions on meditation on the Word, and (iv) subtleties and secrets of *Surat-Shabd-Yoga*, and the intervening stages and stations (from the start to Radhasoami Abode).

1. This discourse is delivered for those who (i) have a fondness and zest for meeting the Supreme Lord, and (ii) who are firmly resolved on making investigations in religion to find out as to which religion is the most exalted and (iii) what is the straight and the easy way to attain to that.

2. Such people ought to reduce and make little of their attachment (*mohabbat*) for the world, and entrust the care of their desire for wealth, wife and children to fate and destiny, and accord priority to the companionship of the *faqirs*<sup>454</sup> (saints), keeping it in the forefront. Even from amongst the *faqirs*, preference must be given to the companionship of that *faqir* who is the practitioner (*shaaghl*) of the practice (*shaghal*) of the most excellent out of all *dhikrs* (i.e. *Sultan-al-Azkaar*)<sup>455</sup> or who performs the practice of fastening his eye on the image of the Lord or the *Satguru* (*Shaghal Naseera*) – one who, so to say, is acquainted with the path of *Surat-Shabd-Yoga* and has trained his eyes, and who can withdraw the spirit current from the pupils of both eyes and unify them on the third *til* (sixth ganglion), and one who by listening to the heavenly words within is able to elevate his spirit.

And if such a *faqir* (adept) is unavailable, then he (the earnest seeker) must look for and gain access to an adept who practices recitation on the plane of heart and who practices *pranayama*

(*paas-i-anfaas*).<sup>456</sup> By the companionship of such a person also a seeker would be able to attain to purity of heart and exercise of control and restraints on his baser mind or *nafs-i-ammara*<sup>457</sup> and be able



to receive some delicious spiritual flavour (*lazzat androoni*) or bliss and beatitude.

But then, when it comes to the ascension of the spirit, its merit (*faida*) can be gained only by virtue of the practice of *zikr-al-khafi* which is the sultan (king) amongst all forms of *zikr*, i.e. *Sultan-al-Azkaar* or *Surat-Shabd-Yoga*.

3. It is therefore necessary for an earnest seeker to gain access to such a *faqir* (saint) and cultivate love for him by attendance on him and remain alert and in readiness to render service to him by body, mind and money, i.e. by all means available to him and please him and curry favour and ingratiate himself with him (*muttwajjey karna*). He (the seeker) should fasten his gaze on his countenance and eyes heartily and devoutly for an hour or two ceaselessly, without letting the eyelids close as far as humanly possible. And the duration of this practice should be increased day by day.

The day and the moment his kindly eye falls on you, that very time and day your heart will be completely cleansed and elutriated. And when he in his discretion and grace decides to initiate you in the aforesaid technique of spiritual practice, your soul will grasp the heavenly sound. It would be most appropriate for you to engage in this practice daily without fail, four times twice, depending on the time available to you. And should your mind not accept it and develop doubts and delusions or useless misgivings and suspicions, then prefer *cri de coeur* before the master (*murshid*, or *pir* or guru to shower his grace on you) and continue to endeavour and persevere in this practice (despite setbacks).

As a result of his (kind) attention and your own perseverance, you will register spiritual progress day by day. And don't make haste for it makes waste and do not hurry for it yields worry. It is said that anything done in a hurry is the handiwork of Satan and whatever is accomplished gradually and in a well-thought out manner, in a planned way, will yield useful results.

*Discourse XXI, Hidayat Namah*  
287

Whatever is done in a hurry or haste will be an action inspired by and at the prompting of Satan. Whatever is done by the help (and under the guidance) of the compassionate master, that will be endur-

ing and everlasting. Whatever aspects of externalism were necessary to be mentioned I have stated them. Now I go on to deal with that inner state to which the saints alone can have access.

4. When your eye, turning inward into your brain, pierces the sky within and your spirit leaving your body, flies upward, you will sight the heaven which is the location of the post of *Sahasdal Kanwal* (One Thousand-Petalled Lotus).<sup>458</sup> A thousand petals of this lotus are performing the work relating to all the three *loks*. By sauntering around this sphere, you will be immensely delighted and you will sight *Niranjan* (the Spotless), the lord of the three worlds.

A great many religion, by gaining access to this sphere and by being taken in by the lord of this sphere as the Supreme Lord, were duped and by perceiving the radiance, refulgence, luminance and lustre of that sphere became satisfied. For them the way ahead got blocked. They failed to get at the guide to lead them ahead. Had they gained access to such a guide, their way ahead would have unfolded itself. Anyway, now hear of the state that one experiences ahead of this sphere.

5. On top of this heavenly sphere, there is such a subtle and thin aperture as is the needle of the eye. The seeker ought to penetrate his soul into the hole. Beyond that hole there is the Crooked Tunnel and its course goes straight for some distance and then goes downward and then again goes upward. Transcending that tunnel, the *sur-at* makes it to the second heavenly sphere.

6. In that heaven (*aasmaan*), there is a place (*maqam*) called as *Trikuti*<sup>459</sup> (*Musalassi*). It is one hundred thousand *jojan* (one *jojan* is 80,000 ft. or about 15 miles)<sup>460</sup> wide (i.e. its breadth is about 15,00,000 miles) and the same length. In that place, there are innumerable sorts of spectacles and *tamashas* going on all the time. How far can I go to enumerate them but even then I do affirm that thousands of suns (*afataab*) and thousands of moons (*mehtaab*) feel

288  
Namah

Discourse XXI, Hidayat

small and humble, in comparison to the light and lustre of that place, and all the time, the sounds of *AUM AUM*<sup>461</sup> and *HOO HOO*,<sup>462</sup> and the sound of thunder of nimbus (rain-bearing cloud) which is ex-

ceedingly agreeable and delightful remain audible all the twenty-four hours. On attaining to this sphere, the spirit becomes very much enraptured and it becomes subtle and purified. It is in this sphere that the spirit begins to develop awareness of the realm of (pure) spirit. After sauntering here for sometime, the spirit soars higher.

7. Flying up to ten million *jojan* the spirit breaks into the third barrier and gains admittance into *Sunn* (Sphere of Spirit) which the (Muslim) *faqirs* have called as *Alam-i-Lahoot*. What shall I say to admire and praise its grandeur and beauty? In that sphere, spirits enjoy tremendous bliss and beatitude. Its luminance appears to be twelve times as radiant as that of *Trikuti*. The lakes of water of *zulal* (extremely clean and limpid, sparkling as the sun) and the reservoir of abundance (*Hauz-i-Kauthri*)<sup>463</sup> full of the “water of life” (*aab-i-hay-aat*) which in Hindi is called *Mansarovar*, are galore. There are a great many flower-beds (*gulshun*) and gardens (*chaman*) in full bloom which at innumerable spots meet the eye.

And spirits in the wise of great beauties keep on dancing hilariously at different places and everywhere, great delicacies and viands which are extremely sweet and tasty, and pleasing to the eye and refreshing are readily available everywhere. And one can hear the recurrent tones, tunes and sounds of lyrics (*naghmas*) and serenades (*taranaas*) everywhere. It is only an arrived soul (*ruh raseeli*) which can know this state; it is ineffable. At every place streams and springs of water are flowing and the reservoirs of ambrosia are full to the brim. The current of nectar is running.

What shall I say about the sheen, splendour and embellishment of this sphere? Terraces (*chabootras*) made of diamonds, garden-beds of emeralds, plants of jewels studded with rubies and other precious stones (*chumiya*, i.e. full size rubies), come to view everywhere. Fishes decorated with jewels swim in the tanks and lakes. At every moment, they display their luminous aspects, and at every instant their brilliance and radiance captivates the heart.

Beyond this, there are innumerable palaces made of crystal (*sheesh mehal*) and diverse spirits inhabit them and are settled there in accordance with the allotments made by the Lord, and they see the peculiar mutual display which is so blissful, and in turn they also establish their own plays and sports. In Hindi, these spirits are de-

scribed as “circles of *hamsas*” (purified spirits). The engravings and the designs carved in these spheres are to be seen in order to be believed. The entire dispensation and workshop there is purely spiritual; it is not at all gross or material.

Spirits dwelling there are characterised by excessive delicacy, subtlety, refinedness and purity; they don’t have a trace of physical coarseness (*kasaafat*) and impurity. The details of this sphere are known only to the *faqirs*. To unfold more about it is not proper and advisable. For a long time the spirit of this *faqir* (i.e. Soamiji Maharaj Himself) sauntered and stayed there and then under instructions from the teachers and guides, moved ahead.

8. Moving on and on, the spirit soared up about 5 *arab* (1 *arab* = 1 billion) and 75 crores (1 crore = 10 million) *jojans* (really incalculable height) and broke into the realm of *Hahoot* or *Mahasunn* (in *Sar Bachan*, Prose, Part I, para 13, the word *Hahoot* is used for *Sunn*, and not *Mahasunn*) and sauntered around it. How shall I describe it? For ten billion miles (again, incalculable distance) there is utter darkness. How shall I describe its depth, except to say that for one *kharab* (1 *kharab* = 100 billion, i.e. incalculable extent) *jojans*, the soul descended and yet its bottom could not be discovered; then again it reversed and turned upward, and following the track pointed by the sages, the spirit treaded that path and then it was deemed improper to determine and find out the depth of this dark region.

The *surat* then moved on and reached the sphere called as the expanse of *Mahasunn*. Here there are four sub-regions which are entirely hidden and no saint has revealed them. In these sub-regions innumerable spirits which are rejects (*mardood* - the rejected ones) from the court of the true Lord reside in prison-houses built up for them. Although there these spirits are not subject to any considerable affliction and they keep on operating there according to their

290  
Namah

Discourse XXI, *Hidayat*

lights (ideas, knowledge, understanding, capacity, strength) but they remain deprived of the sight of the Supreme Lord.

For not being able to see the Supreme Lord, they remain, without doubt, restless, restive and anxious, without repose (*bekali*). But for them too, there is a way out to forgiveness and grant of par-

don. That way is that when the saints pass through this route and they take along with them some spirits from the lower regions, if these imprisoned spirits happen to sight such saints, they take them along too with them and they feel great pleasure in doing so; for they see that the true Lord has become kind and generous and charitable to these spirits. The saints intercede with the Supreme Lord on their behalf and offer petitionary prayer to Him to get them absolution. The saints then have these spirits called up by the Supreme Lord. Indeed, there is so much to be said about *Mahasunn*, but I have said enough and that will do.

9. Leaving this sphere, the *surat* arrived at the realm of *Hootal Hoot* which in Hindi is called as *Bhanwar Gupha* (the Rotating Cave). Here one can see a fine, delicate, swinging or swaying device (*hindolna*) swinging and rotating around and on which the spirits ever keep on swaying and rotating. And around that swinging device there are innumerable spiritual isles from which keeps on emanating the sound (*awaaz*) *Sohang Sohang* and the cry (*sadaa*) *Anahoo Anahoo*. The spirits and the *hamsas* blissfully enjoy these sounds. And there are such other wonderful features of this sphere that they cannot be reduced to writing as they are. They are only to be seen and experienced to be believed.

The spirit, that by virtue of persistent and earnest practice, makes it to that sphere, will itself perceive them. As it is, it is proper for a seeker to go on with this practice (of *Sultan-al-Azkaar*); this is the *shagal* of sound (i.e. *Surat-Shabd-Yoga*); don't leave it. Having seen that sphere and sauntered there, the *surat* goes forward.

10. Via the heavenly route, the *surat* keeps on soaring and flying and from afar, whiffs of fragrances of sandal from Malyagir, and other sweet scents of diverse varieties keep on gently blowing

*Discourse XXI, Hidayat Namah*  
291

and the seeker then hears the innumerable sounds of flutes. Smelling these fragrances and hearing these sounds, the *surat* continues to soar and move forward.

11. When it traverses this plane (of the Rotating Cave), it attains to the outpost (*naaka*) of *Sattlok* whence flows the sound *Satt Satt* and *Haq Haq*, emanating from the harp.<sup>464</sup> Hearing this sound, the spirit getting ecstatic goes on piercing and penetrating into the higher sphere and from there the view of golden and silvery streams and rivulets, full of the limpid water of life (*aab-i-zulal*) and huge gardens of which every tree seems 10,000,000 *jojans* high, and where instead of fruits and flowers, millions and billions of suns and moons hang from their branches. Innumerable spirits and *hamsas* sing and blissfully warble on these trees, instead of birds. The spectacle and sight of this sphere is marvellous and indeed ineffable. Seeing this spectacle, the spirit or *surat* enters the *Sattlok* and catches the sight of *Satt Purush*.

12. At this stage I depict some factors of the beauteous and wondrous form of *Satt Purush*. Each and every hair of his body is so radiant and luminous that millions and billions of suns and moons pale into insignificance. When each and every hair is like this, where is the scope for dealing collectively with all the hair and how can one manage to elucidate and narrate the brilliance of the entire body? The eyes, the nose, the ears, the mouth, hair and the feet beggar description. All that I can say is that it is all light and lustre; if I call it an ocean of light, that too will be too poor a description!

The stretch of *Sattlok* is a hundred trillion *palang* (1 *palang* = 100,000 *jojans*); one can have some idea of its vastness if one remembers that all the three *loks* (*Pind*, *Und* and *Brahmand*) are a mere one *palang*. Hence one cannot imagine about the length and breadth of *Sattlok*; all guesswork fails here. In that sphere, innumerable spirits which are called *hamsas* abide, who constantly catch the glimpses of *Satt Purush* and everywhere they hear the mellifluous sounds of harp and live on ethereal and ambrosial viands and delicacies as their pabulum (*ghiza*).

13. After enjoying the blissful sight of this sphere, the spirit soared beyond and made it to the Invisible Region (*Alakh*) and there it sighted the *Alakh Purush*. The stretch of this region is 1,000 tril-

lion *palang* (one *shankh*) and each fibre of the body of *Alakh Purush* has a radiance equal to that of trillions of suns.

14. Thence the *surat* moved upward and made it to the Inaccessible Sphere (*Agam Lok*) whose stretch is quintillion *palang* (*mahashankh*) and the body of the *Agam Purush* is as vast as a quintillion quintillion *palang*. The *hamsas* dwelling there have a marvellous and unique form, and bliss and beatitude of that sphere is overwhelmingly wonderful. My spirit (says Soamiji Maharaj) stayed and rested there for a very long period.

15. Beyond this, the spirit got the glimpses of Radhasoami, that is *Anami Purush* and merged into Him. That abode is infinite, incalculable and endless and it is the real, eternal abode of *faqirs* (saints). Having attained to this, all the saints fell into silence; as it is, I also now take to silence.

16. Such is the status and rank of the *faqir* and the saint. And those who became weary and got exhausted in making it to the first stage (*Sahasdal Kanwal*) and declared it to be infinite and endless, how can their disciples and adherents be persuaded and convinced of the veracity of the spiritual spheres beyond (*Sahasdal Kanwal*)?

None, save the saints and the perfect *faqirs* can know them, and they alone will be convinced of the existence of these higher spheres who have gained access to the saints and *faqirs* acquainted with the secrets and mystery of those spheres. It is only if they believe their word that they will be so convinced. These spheres did not open to the Prophet (*Paigambar Saheb*) nor to Vyasa, and nor did Vashisht come to know them. As it is, neither Hindus (followers of Vyasa and Vashisht), nor the Muslims (adherents of the Prophet Mohammed) can believe or have faith in the existence of these spheres. Indeed, it is not even necessary to tell them of these states (stages), for the Muslims are tied up to the Koran, while the Hindus

*Discourse XXI, Hidayat Namah*  
293

are the prisoners (thralls) of Vyasa, Vashisht and Vedas. They cannot even stand (tolerate or bear) to hear of them.

17. As it is, this description and narration will do good only to those (a) who have an abiding faith and trust in the *faqirs* and saints that they alone have gone far ahead of the prophets, avatars, *yogeshwars* etc.; that (b) the majesty, might and main of the saints is tremendous; that (c) the saints are indeed the creator of *Khuda* and *Parmeshwar* both, and that the latter cannot really comprehend the status and the exalted rank of the former (the saints). It is only to people who have such a faith in the saints and *faqirs* that the communication of this narration (i.e. *Hidayat Namah*) will be beneficial. That is why this *Hidayat Namah* should not be recited before everyone, unless and until the faith of those who hear it has been fully tested – the unflinching faith of which I have spoken in the aforesaid.

### **Lyrics in Persian**

ABOUT THE ASCENSION OF THE SPIRIT TO ARSH  
(HEAVENLY SPHERES) AND ITS ARRIVAL IN THE



SPHERE OF HOOT OR SATTLOK AND THE  
SCENARIO OF THOSE SPHERES

[Note: I have translated these lyrics from the Persian text, not from the Hindi translations given in *Sar Bachan Radhasoami*, Poetry, Volume I.]

**Lyric 1 (8 Verses)**

1. O *Murshid* (guide)! I have become the ardent lover (*aashiq*) of the sight of your (*jamaal* – *mysterium fascinans* or eternal, mysterious beauty) which has broken and wounded my heart and which has made me oblivious of my life-breath (*jaan baakhta*) and which has made me besides myself (which has overwhelmed and overwrought me – *az khud raftaa*).

2. One look of yours tore at my heart strings (*chaak girabaan karda*) and made me crazy and I started tearing my hair (became frustrated and worried) as Majnu (Qais) did in his craze for Laila<sup>465</sup> (his beloved).

3. For my aching heart, I can think of no other remedy save the delicious flavour I receive from your speech and discourses (*lutf-i-guftar*); the wounds and lacerations of my heart can admit of no ointment save the soothing balm furnished by your words.

4. Your beauteous countenance (*rooey zebaaye tau*) has enlivened and illumined the wires of my mind; that luminance has put to insignificance and shame thousands of moons and suns shining in the sky.

5. Such is the rotation of the wheel of time (*gardish-i-daur-aan*) over ages (*daura-i-aflak*), that it is only the lovers' kisses

*Discourse XXI, Lyric 2*  
295

planted on the feet of the beloved (i.e. their revolution or *parikrama* round about the beloved) that they (the lovers) gained renown. It is the beloved that accords the lover a "local habitation and a name".

6. From inside of me, the greed of this phenomenal world (i.e. all excessive desire for power and pelf) has gone out (*bairoon*)

*gardeed*); only the desire and tendresse always to see you (*shauq-i-deedar*) has filled in my heart and soul (i.e. my intensive yearning for your glimpses has taken possession of my mind).

7. Bravo (*Marhaba*)! My flame has brightened and my *surat* has become tied up with the feet of my beloved Lord; it has split the moon in twain (*Shaq-i-Qamar Kardi*)<sup>466</sup> and caught hold of the *falak* (*Gagan* or *Trikuti*).

8. I heard mellifluous lyrics and melodies and listened to innumerable (*waafir*) sounds; in my view, Kaaba<sup>467</sup> and idol-house (i.e. Muslims as well as Hindus) both turned out to be infidels (*kaafir*).<sup>468</sup>

## Lyric 2 (22 Verses)

*Andaroon arsha rafta deedar noor ...*

1. Entering into the empyrean (*Arsh* or *Trikuti* called as the Fiery or Reddish Sphere), I witnessed the light (*Nur-i-Qahir*); I subjugated *Kaal* (literally, killed) and blew the trumpet (as a sign and signal of my victory over Satan).

2. My consciousness (*hosh*) of the body deserted me and my spirit rose up and it caught up with the place where it originally abided.

3. Those who pine and have pain for their beloved, turn towards the singular, narrow lane (of their beloved, cf. Kabir: *prem gali ati sankari ...*); as it is, I withdrew myself from the crowd (*jama* or from the multifarious) to the singular (*farid* – alone, without a second).

296  
2

*Discourse XXI, Lyric*

4. O Seeker! Prick up your ears to whatever I say and listen to it with discriminating and discerning ears (*ba-gosh-i-tameez*); withdraw and draw your *surat* and reach it (*rasaan*) to the source of the Sound that will attract you (*Saut-i-Aziz* or *Saut-i-Sarmadi*).

5. Inside your brain<sup>469</sup> there are rose gardens (*gulshan*) and assemblage (*majlis* or congregation) of *hamsas* (or pure spirits); saunter there and run fast and dash and get in touch with the *murshid* (the perfect guide).

6. Close the eyes (*chashm bando*) and pull the pupils inward (*mardumak darkash*); get on to *falak* (*Gagan* or *Trikuti*) and fling open its gate (*kushadakun tu darash*)

7. When your soul begins to run inside of you, you will witness its delightful scenario (*sairash*) and the fountain and being of vernal season (*bahaar-i-wajood*).

8. Inside of your being, there is a marvellous *tamasha*; the sky (*Kaal*) has gone under, while the earth (the humble *jiva*) has gone up.

9. The crooked ways (i.e. the Crooked Tunnel or the *Bun-kaal*) opened up new path for my soul to move forward; everywhere I saw the image of the Triangular Sphere (*Musalassi* or *Trikuti*, i.e. the Region of Three Prominences, namely, Meru, Sumeru and Kailash).

10. There I witnessed the red sun (rising sun's redness and lustre); even a hundred suns cannot claim to be on a par with its beauty (*hamsar-at-zeba*).

11. Beyond this (i.e. ahead of *Trikuti*), my spirit gained access to the region of *Lahoot* which in Hindi is called as *Sunn* (Sphere of Spirit).

12. In that sphere, the mellifluous sound and echo are audible and they are like the sound of *kinguri*<sup>470</sup> (fiddle) and *sarangi*.<sup>471</sup>

*Discourse XXI, Lyric 2*  
297

13. There I also saw pools and tanks full of limpid water of life (*aab-i-zulal*); and out of them the *aamils* (practitioners of *Surat-Shabd-Yoga*, the purified spirits) pick up pearls to eat (*mee khurad aamilaan daranjaa dur*).

14. As I passed by (moved past *Lahoot* or *Sunn*), I arrived in the Realm of *Hahoot* (*Mahasunn*).

15. What shall I say about the state of affairs in that sphere; all that I can manage to say is that it can be known only by those who have heard and known of the Sound of that sphere.

16. The Sound there is so subtle (*baareek*) that it is almost inaudible and hidden (*posheeda*); the Lord has made its passages like dark alleys.

17. I traversed that (huge and dark) expanse by taking the *murshid* (perfect guide) along with me; and when Satan noticed him (the *murshid*), he became perplexed, bewildered, puzzled and confused.

18. My spirit passed by this sphere and flew upwards and heard of the Sound of *Anahoo* and my eyes were caught (fascinated) by the sight of that region (Rotating Cave).

19. That region is called as *Hoot-al-Hoot* which I found to be superb and marvellous, and opening its window (*dareecha*, small door) I went inside.

20. Going beyond it, my soul moved on and reached the realm of *Hoot* (*Sattlok*) and found there the “water of life” (*aab-i-hayaat*) and nourishing spiritual pabulum (*Qoot*).

21. Beyond this sphere, whatever is there is Existent (ineffable, incapable of being seen or reached, *hasti hast*); reaching there, my two lips became closed and I became mute and fell in silence.

298  
3

*Discourse XXI, Lyric*

22. Except for a *faqir* (saint) nobody can gain access to that (Spaceless, Timeless) sphere; and Radhasoami did not choose to give to its Sound a specific, positive Name (*Radhasoami na guft aan raa naam*).

### Lyric 3 (17 Verses)

*Aashiqam zaat-i-murshid-i-kaamil ...*

1. I am the ardent lover of the Being of the perfect perception; my mind has been attracted and became fascinated by his dicta, discourses and pronouncements (*ba-qaul-i-shaan, mayal shood*).

2. I have grasped his feet and kissed the dust of his feet in such a wise that all the darkness (ignorance, *avidya*, delusions and illusions) of my heart and soul has been dispelled.

3. His beauteous and attractive countenance (*roo-i-zela*), his cypress-like figure (*qadd-i-serre*) and his heart-burgling steps (*ravaan*) have generated a resplendent refulgence in my heart and has killed (subdued and curbed) my *nafs(-i-ammara)*.<sup>472</sup>

4. The company of the *murshid* (perfect guide and preceptor) and the path-showing (*rasheed*) discourses of that pioneer<sup>473</sup> have proved this world and the world beyond (*deen* or all its established religions) as fake and false, sham and shallow (*baatil*).

5. All the secrets hidden in my corporeal being (skeletons in the cupboard) came into the open; I have found the charity, grace and mercy (*lutf*) of the *murshid* who is *aamil* (practitioner of *Surat-Shabd-Yoga*).

6. My spirit has so clung to the sound that it flew up to the *falak* (*Gagan* or *Trikuti*) and became a worthy (*qaabil*).<sup>474</sup>

7. There I witness a spring as pleasing and delightful as are the nine *rasas* (tastes) collectively put together [(i) *shringar* or erotic,

*Discourse XXI, Lyric 3*

299

(ii) *hasya* or comic, (iii) *karuna* or elegiac, (iv) *raudra* or terrible or emotional, (v) *veer* or heroic, (vi) *bhayaanak* or fearsome; (vii) *vibhatsa* or satanic or vulgar; (viii) *adbhut* or sensational, wondrous or miraculous; and (ix) *shanti* or peaceful or ataractic]; the autumn went awry, disappeared; I received heavenly, mystic knowledge (*ilm-i-arshi ba-yaft*) and I became spiritually distinguished, exalted, elevated and outstanding (*faazil*).

8. On the face of both – the catastrophe or affliction of death<sup>475</sup> and sufferings of birth<sup>476</sup> (*ranj-i-paidaayash*) – a curtain fell (i.e. they ended like the end of a scene in a play or opera).

9. The moment I appeared before my *pir* (preceptor or guru) as a *saayal* (literally, “question”, but otherwise in philosophy it means a seeker, a humble and lowly beggar begging the guru for deliverance), all my hidden and inner secrets and my entire mind became exposed to me (*zaahir*).

10. Then, straightaway, without the slightest reserve or hesitation (*bilfail*), I left my mortal coils (*jism-i-khaki*); and even Satan was utterly disgusted, sick, haggard and tired (of my struggle and courageous battle which I fought under the directions and patronage of my preceptor).

11. When my spirit took to flight and soared towards *Arsh* (*Sahasdal Kanwal*), the action<sup>477</sup> (karma or *fail*) and the thing acted for and upon (*kaaraj* or *mafool*)<sup>478</sup>, vanished and the soul itself became the Creator (*karta* or *fayeel*).<sup>479</sup>

12. When my *murshid* (perfect guide or guru) cast his kindly eye on me (*nazr-i-meher*), I passed by the stage of *hizz* (*lazzat*, pleasure, delight and rapture) and became united (*waasil*, from *wasal* which means “to unite”) with Him.

13. The *zahid* (abstinent), the *mutuqiqi* (the pious) and the performer of *panj waqta namaaz*<sup>480</sup> knew nothing about all this; indeed none except the practitioner of *Surat-Shabd-Yoga* knows it.

300  
3

Discourse XXI, Lyric

14. Face to face and in confrontation with the practitioners of *Surat-Shabd-Yoga* (*aamilaan*), who have inner understanding, knowledge of the inner secrets, the scholars and the pedants of the outer knowledge (*ilm-i-zahiri*) appear as ignoramuses (*jaahil*).

15. Everyone in this entire phenomenal world has fallen in doubts (uncertainty about truth, fact or existence of soul, man, god, Satan, evil etc.) and has been labouring under misapprehensions of

all sorts; indeed, everyone who has failed to gain access to a (perfect) instructor (preceptor, teacher, guide and guru, *haadi*) has become a mere copier (an imitation of the original; someone who is a sham, fake, a masquerader, a hypocrite, a wiseacre, or *naqil*.<sup>481</sup>

16. Ignorance has rendered all such fellows (the copiers and the masqueraders) topsy-turvy (*zer-o-zabr*, upside down, in a state of utter confusion), and those who have succeeded in gaining access to a (perfect) *murshid* (of the time) have all become wise, discerning and aware (*aaqil*).

17. I have received the grace and mercy of Radhasoami from a *faqir* (perfect *Satguru*) so that the divine grace (*lutf-i-aizadi*) has become my close associate and companion (*hum shuda lutf-i-aizadi shaamil*).

---

Radhasoami

## Notes

1. For instance, a name like “Kharari” (killer of the demon Khar), or “Murari” (slayer of the demon, Mur) names of Ram and Krishna respectively are called qualitative or *kritram* names which are useless for spiritual pursuits.
2. *Aarti*: The Radhasoami Faith spells out the details of the concept of *aarti*. The word is derived from *aa*, “come” and *rut*, “be merged”. The term *aarti* therefore means the “essay to extricate the spirit from the clutches of mind and body and making it move upward with the current of Name”.
3. Mind: Major characteristics of mind are:
  - haste and hurry;
  - showing off or demonstrate;
  - outwardness;
  - desire for fleshly objects;
  - lust;
  - anger;
  - attachment;
  - delusion-egotism, and desire for name and fame, pelf and power;
  - idleness and inertia;
  - the desire to reap without sowing;
  - love of cruelty and oppression;
  - vindictiveness and revenge;
  - finding faults in others and backbiting;
  - tendency to blame others for one’s own failures, troubles and pains;
  - no trust and reliance on the *Satguru* or even on the Supreme Lord;



- ingratitude;

- indifference or even hostility towards *satsang*, *Satt Naam* and *Satguru*;
- love for rituals, customs, traditions, pilgrimage, fasts, worship of trees, rivers, animals, idols;
- disregarding others' interests for protecting one's own;
- tendency to follow the beaten track and remain fastened to old grooves and resist all changes even if they are rational and relevant to the present age.

See also n. 191, 241, 288 and 300.

4. Maya: The Radhasoami faith has used several expressions to describe Maya: *avidya*, *vidya*, *varna*, *anjana*, *bhranti*, *bhram*, *mulaprakriti*, *thagini*, *daayan*, *choorhee*, *chamaree*, *chhaliya* and *kapti*. Maya and *avidya* are used as interchangeable terms. *Vidya*, in the sense of scholastic erudition and scriptural knowledge, itself becomes *avidya* for it hinders the path of devotion and shuts the learned person against the light of love, banishes him from the realm of verities of life, debars him from spiritual practices, makes him arrogant and keeps him confined to the world of printed word which in the process of interpretation he only succeeds in distorting (*hey vidya tu badi avidya: Sar Bachan*, Poetry, Volume II, p. 76). Maya and *avidya* are identical in that Maya represents *avarana* (negative concealment) and *avidya* symbolises the positive aspect of projection. This is the import of the hymn just quoted. The Radhasoami faith therefore rejects the view that Maya and *avidya* are two distinct entities.
5. See Huzur Maharaj, *Prem Updesh*, para 107, Radhasoami Sat-sang, Soami Bagh, Agra.
6. *Klesh* or afflictions: In the *Samadhipada* (24-26) of the Yoga Sutras of Patanjali, it is stated that God is one of such souls (the Supreme Soul) who is dissociated from the five afflictions (*kleshas*):
  - ignorance or *vidya*;

- egoism (*asmita*);

- attachment (*raga*);
- repugnance (*dvesh*); and
- fear of death (*abhnivesh*), good and evil actions, the enjoyment of pleasure and pain and all sorts of desires.

The word *klesh* is from Sanskrit *k*, i.e. evil or *Kaal*, and *lesh*, i.e. marks or remnants. Therefore *klesh* implies the “afflictions of lust, anger, greed, attachment and egoism”.

7. *Yugas*: In Hindu cosmology, one of the four ages of mankind, together lasting over four million years and marked by a progressive decline in the vitality and morals of man. Derived from Sanskrit *yoke*, i.e. race of men; era.
8. The Shiva *Lok*, the Brahma *Lok* and the Vishnu *Lok* are all parts of *Und* and located between the sixth ganglion and *Sahasdal Kanwal*. *Shakti Lok* is *Sahasdal Kanwal*; Ram *Lok* and Krishna *Lok* are *Trikuti* and *Sunn* – the spheres of Brahman and transcendental Brahman. The realm of *Malkoot* or *Arwah* is *Und*; *Alam-i-Jabroot* is *Sahasdal Kanwal*; *Alam-i-Lahoot* is *Trikuti*. (See my translation with commentary of *Diwan-i-Hafiz*, Preface, p. vii, MG Publishers, Agra, 1997.)
9. *Basant Panchami*: The general Radhasoami *satsang* started on *Basant Panchami* day in 1861. The *Basant Panchami* falls on the fifth day of the bright fortnight of the month of *Magh* (January-February). For details see *Vasant Panchami* in my *Dictionary of Indian Religions, Saints, Gods, Goddesses, Rituals, Festivals and Yoga Systems*, MG Publishers, Agra, 2000, pp. 632-33.
10. Ancient *Purush*: The Perennial Person; unborn and uncaused; Eternal; Imperishable; the ancient of ancients.
11. *Aarti*: See n. 2. For more details see my *The Guru in Indian Mysticism*, MG Publishers, Agra, 1994.

12. *Papiha*: See *Sar Bachan Radhasoami*, Prose, Part I, para 241 wherein it is said that the earnest seeker wanders from place

304

Notes

to place in search of the *Satguru* as the *papiha* (the pied-crested cuckoo) goes about roaming from forest to forest in search of the drops of *svati* rain which falls in the month of October during full moon – such occurrence of rain being very rare. For this fabulous quality the bird (*papiha*) is famous for being a symbol of deepest devotion.

13. Mind is ever changing its colours and passes from one mood to another. Hence it is called as multi-coloured.
14. *Hamsas*: The awakened spirit of the region created under the attracting influence of the first ovoid – Radhasoami *Dhaam* or *Pada* – are called *param hamsas*. Besides them, there came out with the original great current, many smaller currents, like the drops of a spray accompanying a jet of water. These currents are spiritual beings resident in Radhasoami *Dhaam* and are said to be *nij ansh* (of the original essence with the Lord). There are also progeny, as it were of the *ansh*, and these are called “*bans*”. In the *Alakh* and *Agam loks* also there are *param hamsas*, *nij ansh* and *bans*; in *Sattnaam Anami*, *Sattlok* and *Bhanwar Gupha*, there are awakened spirits called *hamsas*. There are also spirits – *nij ansh* with the presiding deities of their respective spheres – and *bans* – sprits descended from these.
15. Waterways: In Hindi *naaley*; rivers or canals or other navigable channels used as a means of travel or transport.
16. *Bunknaal*: The Crooked Tunnel. In articles 93 and 94 of Part III of *Discourses on Radhasoami Faith* by Maharaj Saheb, the details of the three currents issuing from the *Purush*, *Prakriti* and the *Akshar Purush* are given. These three currents converged at *Trikuti* – the place of three elevations or prominences viz. Meru, Sumeru and Kailash. From there the impress of the form of their locations was imparted to the course carved out by them in their descent to *Sahasdal Kanwal*. This path is known as *Bunknaal*. From the point from which the united three currents commenced their course downwards, the path goes up first and is

then followed by a descent. These three currents are the subtlest latent forms of the three *gunas* (qualities).

Notes  
305

On the issue of the three currents, which originally started from *Sunn*, from the lower end of *Bunknaal*, they separated into three subtle currents known as *ida*, *pingla* and *sushumana*. The last occupies the middle position, while *ida* and *pingla* are respectively on the left and right sides. These three main currents are the channels or arteries through which spirituality is supplied to the lower portion of *Brahmand*.

17. Bridges of delusions and illusions: So long as one remains sandwiched between *ida* (left artery) and *pingla* (right artery) one remains a victim of duality and delusion. Once a seeker comes into the mainstream or *sushumana* these bridges of delusions are washed away and the seeker attains to unity.
18. *Mansarovar*: The word is from Sanskrit *manas* i.e. mind and *sarovar*, i.e. lake; thus the word means the “lake of the inner mind”. In Radhasoami Faith, it is located in *Sunn*, the Spirit-Sphere or transcendental Brahman or the Subtlest Mind. Outwardly, it is located at the summit of Mount Kailash – the most sacred mountain in Hindu mythology.
19. *Aarti*: The act of the spirit that goes round and round the Supreme Being in adoration. During it, the spirit also ascends in a circular motion. See also n. 2 and 11.
20. Secret language: Code is a system of letters or symbols and rules for their association by means of which information can be represented or communicated for reasons of secrecy and brevity.
21. Rare opportunity: “There is a tide in the affairs of men which taken at the flood, leads on to fortune; omitted, all the voyage of their life is bound in shallows and in miseries; and we must take the current when it serves, or lose our ventures.” – Shakespeare

22. *Hiya*: The *hiya* or heart of *pind* is in the sixth ganglion; that of *Brahmand* is in *Trikuti* (*hiya Tirkuti mahin*). See Babuji Maharaj's *Discourses*, Volume I, Discourse 74, 1998, p. 404.

306  
Notes

23. *Papiha*: See n. 12.
24. *Dhvani* and *Varna*: *Shabd* is of two kinds: *dhvani* and *varna*. The first or unlettered form of *shabd* (sound) or sound in its subtle form is *dhvani*. Lettered sound is called *varna* which means letter. What is expressed as a "string of letters" (*varna-mala*) from *a* to *ksa* (the first and last letter of Sanskrit alphabet) is called *varna* and that which is not expressed by any alphabetical mark (*matra*) is called *dhvani*. Fundamentally, *dhvani* is the real substance without which *shabd* would remain inconsequential. *Dhvani* is the subtle aspect of the *jiva*'s vital force (*shakti*) which is consciousness. It is in the form of *dhvani* that this *shakti* appears in and disappears from a *jiva*'s body. It is the *shakti-dhvani* which is called as *nada*, *prana*, *jivaghosh* and so on.
25. Meaning of "Radhasoami": For details see Huzur Maharaj, *Prem Updesh*, para 107, RS *Satsang*, Soami Bagh, Agra.
26. Literally "bottomless" or *athaa*. Derived from *a*, i.e. without + *thaa*, i.e. bottom.
27. *Antaryaami* is one who knows everyone and everything inside out.
28. *Mahasunn* constitutes the barrier between the purely spiritual regions and the regions of the Universal Mind or Brahman, which latter were evolved out of the lower part of the precreational neutral zone. As the gap, or *Mahasunn*, was constantly under the strain of the creational process employed in the evolution of the spiritual regions, it received a subtle impress of the purely spiritual regions and subtle subdivisions corresponding to the spiritual subdivisions were formed in it. These subtle regions may be called sub-tones of the purely spiritual regions. The creational process of the subtle regions was started by *Sohang Purush*, the presiding deity of the lowest spiritual region, i.e. *Bhanwar Gupha* (Rotating Cave).

29. Creation of *Brahmand*: The process of creation of this part is thus described by Maharaj Saheb in his *Discourses on Radha-*

Notes  
307

*soami Faith* : “The region of *Kaal Purush* and *Adya* is known as *Brahmand*, and its upper boundary is contiguous with the lowest part of the creation of *Mahasunn* which lowest part is the sphere of *Akshar Purush* (Imperishable Deity). This deity, being one of the subordinate deities of the sub-spiritual creation of *Mahasunn*, is like them, almost immune from dissolution, and is accordingly called the *Akshar Purush*.

The currents of the *Kaal Purush* and *Adya* formed the first focus in a somewhat commingled condition in conjunction with the seat occupied by *Akshar Purush*. Here the two currents in question are respectively known as *Purush* and *Prakriti*. As *Akshar Purush* was an emanation of the purely spiritual region, he occupied with reference to *Brahmand* the same position as that occupied by the individual human spirit with reference to the physical frame and the mind. His sphere is, therefore, known as the true *Atma Pada* (spirit-pole) of *Brahmand*; and the *Akshar Purush* being the great spirit of the nether pole, an adept who succeeds in effecting a union with him is most appropriately called a “Mahatma” (great spirit).

The conjunction of *Kaal* and *Adya* with the *Akshar Purush* resulted in the supply of considerable vital energy to them, and the work of creation of *Brahmand* commenced forthwith. In accordance with the methods employed for the evolution of creation of the spiritual regions, currents issued forth from the *Purush*, *Prakriti* and the *Akshar Purush* and completed the work of creation of the spheres appertaining to them. These three currents are manifest in this sphere and are known as *Triveni*.

The focus or reservoir, which is directly below the seat of *Akshar Purush* himself, is known as *Mansarovar* and immersion in this reservoir of spirituality purifies the adept who reaches that stage, of all subtle impurities of *Brahmand* that he may have imbibed during his upward journey through the region of the *Kaal Purush*, viz. Brahman or the Universal Mind.

30. *Aumkara*, OM or AUM: “As it is”; “One Being”, doctrine of the Rig-Veda, First Book. While six or seven verses deal with clouds, lightning and rain, three or four with Agni and his

308  
Notes

various forms, and three or four with the year and its divisions, two deal with the origin of the world and the One Being – the Absolute Lord. *Omkar* is also called *Pranava*, the deity of *Trikuti*. It is the “unstruck” sound of that region. It is composed of three letters A, U, M – “A” being Vishnu, “U” Shiva, and “M” being Brahma. In the Vedas it is used to denote all the gods. It is also said to typify the three holy fires, the three steps of Vishnu, the three *gunas*, and so on.

31. *Niranjan*, the Spotless: The process of creation of this part is thus described by Maharaj Saheb in his *Discourses on Radhasoami Faith*:

“The point at which these three currents first converged is known as *Trikuti*, i.e. the place of three elevations or prominences. These three prominences are known as Meru, Sumeru and Kailash. Here the two currents which had come from *Sattlok* manifested themselves as *Brahman* and *Maya*. As the original strata at this place were comparatively heavy or less spiritual, the creational shifting cast out a huge volume of cover-clouds composed of extremely fine constituents known as *paramanu* (molecules). These *paramanus* are infinitely finer than the ordinary molecules and ions we are familiar with and should not be confounded with them.

“The deficiency of spirituality in the region of *Trikuti*, as compared with the spiritual of the sphere above it, viz., *Sunn* or *Dasam Dwar* appeared in a much more pronounced form, and the visual effect produced by it was a highly refulgent, red hue, like that of the rising sun. The three currents united in their course downwards from *Trikuti*, and two fresh main currents from *Maya* and *Brahman* also started downwards. The centre where these two currents took their third location is known as *Sahasdal Kanwal* (Thousand-Petalled Lotus) and *Maya* and *Brahman* here assumed the form of *Jyoti Niranjan* (or *Niranjan*).”

32. Three *gunas*: The three currents that issued forth from the *Purush*, *Prakriti* and the *Akshar Purush* converged on *Trikuti*.

Notes  
309

These three currents united in their course downwards from *Trikuti*, and two fresh main currents from Maya and Brahman also started downwards. The centre where these two currents took their third location is *Sahasdal Kanwal*. Maya and Brahman here assumed the form of *Jyoti Narayan* or *Niranjan* (Spotless).

As the three currents referred to had started from *Trikuti*, the impress of the form of their location was imparted to the path carved out by them in their descent to *Sahasdal Kanwal*. This path is known as *Bunknaal* or the “Crooked Tunnel”. From the point from which the united three currents started their journey downwards, the path goes up first and is then followed by a descent. These three currents are the subtlest latent forms of the three *gunas* (qualities) – *sattva*, *rajasa*, and *tamas*. The first is highly charged with spirituality (Vishnu); the second with generative functions (Brahma); and the third with the destructive function (Shiva). The word *guna* means “quality”, “secondary” and “strand of a rope”.

After the formation of *Sahasdal Kanwal* the two currents of Maya and Brahman took their final abode there. They could not go further down because the negative strata below *Sahasdal Kanwal* was not suitable for their energy. The three *gunas* which had hitherto remained concealed within the sphere of *Sahasdal Kanwal* now issued forth as the three sons of *Niranjan* and became the deities of their respective spheres which are located one below the other. These deities are known as Vishnu (A), Brahma (U) and Shiva or Mahesh (M) – AUM. They are held responsible for running the affairs of the *Pind Desh*. These three constitute what is called *Prakriti*.

Unlike substance, *guna* cannot exist independently by itself and possesses no quality or action. It inheres in a substance and it depends for its existence on the substance and is not a constitutive cause of anything. It is called an independent reality because it can be conceived (*prameya*), thought (*jneya*) and named (*abhidheya*) independent of a substance where it inheres.



The *gunas* are therefore called objective entities. They are a static or permanent feature of a substance, while action is a dy-

310

Notes

namic and transient feature of a substance. A *guna*, therefore, is different from both substance and action. A *guna* is not the cause of conjunction or disjunction like an action. (See also n. 202.)

33. *Alal-paksh(i)*: A legendary bird which is said to lay eggs in the night in the sky and as soon as the birdie comes out of it, it flies up without touching the earth below.
34. *Gauri*: One of the names of Parvati, consort of Shiva. Once Shiva reproached her for the blackness of her skin. This taunt so grieved her that she left him for a time, and repairing to a deep forest performed a most severe course of austerities, until Brahma granted her as a boon that her complexion should be golden, and from this circumstance she is known as “Gauri”.
35. *Savitri*: One of the five names of Brahma’s wife, the other four names being Satarupa, Saraswati, Gayatri and Brahmani. She is the goddess of wisdom and science, the mother of the Vedas and the inventor of Devanagri script. She is supposed to be the daughter of Brahma and her marriage with him was not liked by other gods.
36. *Lakshmi*: Wife of Vishnu. Also known as Sri, Kamla, Padma, Hari Priya, Jaladhija, Chanchala and Lokamiti. She came out of the cosmic ocean at the time of churning, seated on a lotus, Beauty’s high goddess; peerless Sri, robed in white; the goddess of wealth and success.
37. *Shesh*: Shesh (the end), or Anant (endless), the serpent deity, has a thousand heads and forms the couch on which Vishnu reposes during the intervals of creation. The world is said to rest on the head of Shesh, who stands upon a tortoise; when, therefore, the tortoise moves his feet, or Shesh yawns, earthquake results. It was this serpent that formed the rope at the churning of the cosmic ocean; and by fires that issue from his body the world is destroyed at the end of each age, or *Kalp*. He

is sometimes called a son of Kashyap and Kadru, a daughter of Daksha. (See n. 119 also.)

#### Notes

311

38. Ganesh: Literally, “lord of the gang”. Ganesh is the elder son of Shiva and Parvati. All sacrifices and acts of worship, all worldly affairs and serious compositions are begun by pious Hindus with an invocation to Ganesh.

The word is derived from *gana* which means “gang” or “group” and *isa*, i.e. “leader” or “governor” or “lord”. Ganesh therefore means the leader of a group of lower deities who operate like rats. The elephant head he wears is the emblem of egoism and worldly sagacity. For his vehicle he uses a rat. He has generally four hands, but sometimes six or eight or only two. He is shown as corpulent. Since he has only one tusk, he is also called as “Ekdanta”.

The Varah Purana insists that Ganesh was produced by Shiva alone and that the son is the substitute of his father. From the word *gana*, whose lord he is, he is called as “Ganapati”. These *ganas* are the drunken attendants of Shiva who dance about him when the angry god in his *rudra* (angry) form performs the *tan-dav* (the death dance).

From the point of view of *Sant Mat*, all knowledge (*vidya*) relating to this world and acquired by the mind, is a bondage. The *chitt* element of *antehkaran* classifies the things and concepts in groups and categories. They refer to groups of five sense organs, five motor organs, five gross *tattvas*, five *tanmatras*, nerves, mind, consciousness, intellect and egoism. These are all called as *ganas* of which Ganesh, with a small mouse rooted in the earth as his vehicle and with the head of an elephant fabulous for his memory and wisdom, is the lord.

The seat of Ganesh, as para 24 of *Sar Bachan*, Prose, Part I, has it, is the *muladhara chakra* (rectum) associated with earth. Ganesh is called as the god of all mundane knowledge; in the West his counterpart is Aristotle who is saluted by anyone before opening his undertakings in philosophy and science (Sir Frederick Pollock, *An Introduction to the History of the Science of Politics*, London, 1930, p. 1).

Just as rectum is the lowest ganglion in the microcosm, in the macrocosm the presiding deity of the lowest sphere of creation is

312

Notes

Ganesh. If the inner aperture and functions of the lowest nervous centre which corresponds to this sphere be developed, communion with the sphere of Ganesh and with him as its deity, would be established and the devotee would acquire to some extent, the functions and powers of Ganesh. (See n. 239 also.)

39. Kurma: Tortoise or Kachch; an avatar of Vishnu. It is said that many divine treasures were lost in the flood including *amrit* (ambrosia or “Water of Life”) with which the gods preserved their youth. Vishnu became a great tortoise (*kachch*) and dived to the bottom of the cosmic ocean. On his back, the gods placed Mount Mandara, and twining the divine snake, Vasuki, around the mountain, the tortoise churned the ocean as the dairyman churns butter, twirling the mountain by pulling the snake.

From the churned ocean of milk emerged the ambrosia and various other treasures, like the sacred cow Surabhi (the mother of all cows), Varuni (the goddess of wine), Parijata (the tree of paradise or the *kalp taru*), the *apsaras* (water-fairies or celestial nymphs), the cool-rayed moon, the terrible poison, and Sri or Lakshmi and with her, Dhanvantri, the gods’ physician. High in his hand he bore the cup of *amrit* or nectar – life-giving draught – longed for by gods and demons. This story is a piece of very early folklore, but this identifies tortoise with Vishnu although this incarnation had very little real importance.

This incarnation was necessitated by the fact that the gods were in danger of losing their authority over the demons. In their distress they supplicated Vishnu for help who told them to churn the sea of milk (*Ksheer Sagar*) that they might procure the *amrit* (nectar or “Water of Life”) by which they would be made strong, and he promised to become the tortoise on which the mountain Mandara as a churning stick would rest. Vishnu revealed to them his strategy to deal with the *daityas* (*asuras*, enemies of gods):

- (i) “Let all the gods and *asuras* cast all sorts of medicinal herbs within the sea of milk and together churn the ocean for ambrosia, depending on my aid;
- (ii) to secure the assistance of the *daityas*, you must be at

Notes  
313

peace with them;

- (iii) promise to give them an equal share of the *amrit* if they put in equal share of labour;
- (iv) assure them that by *amrit* they will become mighty and immortal; and
- (v) I will take care that the *daityas* shall not partake of the ambrosia, but that they will only be condemned to contribute their labour for your good.”

That is how Vishnu cheated the *daityas* and *danavas* and helped the gods or *devatas*.

- 40. *Rishi*: Sanskrit term meaning “sages” or “seers”. They were the composers of the Vedic hymns, and otherwise men of older times who had been translated to heaven. Chief of them were the seven *rishis* (*sapt rishi*) identified with the stars of the Great Bear: Marichi, Atri, Angiras, Pulustya, Pulaha, Kratu and Vashisht. According to another version the *sapt rishis* were: Gautam, Bharadvaj, Vishwamitra, Jamadagni, Vashisht, Kashyap and Atri. Other major *rishis* were Kashyap and Daksha, supposed to have been the progenitors of gods and men.
- 41. *Muni*: Sanskrit word meaning “one who takes to *maun* (silence)”; a saint; an anchorite.
- 42. *Narad*: Famous as one of the mind-born sons of Brahma, he was notorious as a trouble-shooter, leaking out secret information which invariably led to misunderstandings, conflicts and even wars.
- 43. *Sanak*: According to Vishnu Purana, Sanak, Sanadan, Sanatan, Sanat Kumar and Sanat Sujat are the sons of Brahma. They have the look or appearance of boys all the time. They were the spiritual instructors of Sukh Dev and Bhishm, Prithu and Dhritrashtra.

44. *Pitras*: Sanskrit word meaning “manes”, symbols of ancestors to whom *pindas* (rice balls) and water are offered.
45. *Goddesses*: Indian goddesses include Usha (Dawn). The

314

Notes

next in importance is Saraswati (wife of Brahma, the procreator), symbolising wisdom or intellectual knowledge. Another is Lakshmi (wife of Vishnu, symbolising wealth) and yet another is Parvati (wife of Shiva). Saraswati is also named Gayatri, Savitri and Vidya. Lakshmi is known as Sri, Haripriya, Padma, Jaladhija, Chanchala and Lokmata. Parvati is named as Uma, Ambika, Durga, Kali, Dasabhuja, Singh-vahini, Mahesh-mardani, Jagaddhatri, Muktakesi, Tara, Chinna-mastak, Jagadgaury, Santoshi, Bhavani, Pratyangira, Annapurna, Ganesh-janani, Krishnakrora, Shakti, Sati and so on. Then, there are goddesses like Prithvi (earth) and Ratri (night).

46. *Gods*: (See n. 373 also). The most important of Indian gods include Indra, Agni, Soma (Moon), Parjanya, Yama, Vishnu, Brahma, Rudra, Dyaus, Varun and Surya. Usha as the goddess of dawn, is the female deity to whom entire hymns are addressed and the only one invoked with any frequency. Indra, the thunder god, has 250 hymns, Agni has 200 and Soma with over 100. Parjanya, god of rain, and Yama, god of death, are invoked in only three hymns each. Brahma, the procreator is sober yet sexually vigorous; Vishnu is benevolent and Rudra, terrible.

Dyaus (Greek Zeus) is coupled with Prithvi or Earth, the pair being invoked in six hymns as universal parents. Dyaus is also shown as furnished with a bolt, and as “Dyaus smiling through the clouds” meaning the lightning sky. In several passages of the Rig-Veda, the verb to “smile” (*smi*) alludes to lightning, just as in classical Sanskrit, a smile is constantly compared with objects of dazzling whiteness. The word “Varun” originally meant the “encompassing sky” and probably the same word as the Greek *ouranos*. By the side of Indra, he is the greatest of the Vedic gods – the great upholder of physical and moral order (*rta*).

The five solar deities of the Rig-Veda are differentiated by the various aspects of the activity of the sun. The first is Mitra (the Friend), representing the beneficent side of the sun's power. Secondly, there is the Surya (cognate in name to the Greek Helios) is the most concrete of the solar deities. All seeing, he

Notes  
315

is the spy of the whole world. His car is drawn by 7 steeds. He is the husband of Usha. All beings depend on him and so he is called "all-creating". The third solar deity is Savitr, the stimulator who represents the quickening activity of the sun. He has golden hounds, golden arms and a golden car. He blesses and arouses all beings by his strong golden arms which extend to the ends of the earth. To him is addressed the Savitri or Gayatri mantra. The fourth solar deity is Pusan (literally, "prosperor"). He is the pastoral deity and his car is drawn by goats and he carries a goad. He is also the gub, Davidf the roads, protects the cattle and guides them with his goad. And Vishnu is the fifth solar deity. The essential feature of his character is that he takes three strides which doubtless represent the course of the sun through the three divisions of the universe.

The number of gods as stated in the Rig-Veda is only 33, not 33 *koti* or crores. The figure 33 is several times expressed as thrice eleven when each group is regarded as corresponding to one of the divisions of the threefold universe. Of these 33, eleven are Rudras, twelve are Adityas, and one Indra and one is Prajapati. The eight Vasus are Agni, Prithvi, Vayu, Antariksh, Aditya, Dyo, Chandrama Sharir and Nakshatra. They are called Vasus for all the *padarthas* reside (*vaste hain*) in them and these are the abodes of all living, expanding and existent or sentient beings. The eleven Rudras are ten *pranas*: *prana*, *apana*, *vyana*, *udana* and *samana*, and five sub *pranas*: *naga*, *kurma*, *krikara*, *devadatta* and *dhananjaya*. The eleventh Rudra is soul or *atman*. They are called Rudras for when they leave the body, death ensues and everyone around weeps (*rona*, whence "rudra"). The twelve Adityas are the twelve solar months which mark the progress of time. They are called Adityas because they induce changes in all the *padarthas* according to the changing wheel of time and they determine the life-span of everything

(*aditya*, determinant). Indra is the immanent lightning (*vidyut*) and Prajapati is *yajna* (*Shatpatha Brahmana*).

47. *Ishwar*: (*Sans.*) literally, “one with wealth or power”; the personal God, endowed with qualities of omnirefulgence, om-

316  
Notes

niscience, omnipotence and omnipresence. In different aspects of the *Nirgun* Brahman, *Ishwar* is called the procreator (Brahma), the preserver (Vishnu), and the destroyer (Mahesh) of the universe. From the standpoint of the pure Brahman, the universe is existing through *Maya* of which *Ishwar* is the architect. *Ishwar* is associated with *Sagun* Brahman who, with the help of *sattv*, creates; with the help of *rajasa*, preserves; and with the help of *tamas*, destroys. Today it is commonly used in the sense of omnific, omnipresent, Supreme God.

48. *Parmeshwar*: The eternal God. The term is used in the sense of transcendental Brahman. In some Upanishads, the term *Parmeshwar* is used for Shiva. The need of Indian philosophers, who looked for unity in diversity, was served by the concept of Brahman or the subsequent concept of *Purush* regarded as equivalent of *Parmeshwar* or *Purshottam* in the case of Bhagvad Gita. About Buddha, the popular view is that he refuted the doctrine of *Ishwar* and therefore he was a *nastik* (atheist). The word *nastik* originally meant one who does not believe in the next world. Gradually, it came to mean “one who reviles the Vedas”, so that even if you believed in the *Parmeshwar*, you were dubbed as *nastik* if you refuted the Vedas. Buddha, for instance, believed in Brahman for there is no different between Brahman and *Dhammam*. Both terms refer to abstract ideas.

49. *Vedas*: The word Veda is from *vid*, knowledge or jnan, “word” or “wisdom” or “logos”. There are four Vedas: the Rig, the Sama, the Yajur and the Atharva. The Rig-Veda contains the hymns, prayers and mantras of ancient Aryans; it has ten books. The *Sama*-Veda (music) is based on the Rig-Veda and only 75 out of its 1225 stanzas are different. The Yajur-Veda (Veda of liturgy) is also rooted in the Rig-Veda and in addition contains the rituals telling how to perform the sacrifices correctly. The

Atharva-Veda (wisdom of the Vedas) is the latest and it contains magic charms and incantations.

A large number of the Upanishads are also included in the Rig-Veda. None is certain as to the date or dates of their com-

Notes

317

position. But the Vedas concerning truths regarding the soul, the universe and Ultimate Reality are considered to be eternal and not ascribable to human authorship. They are thus considered to have originated from the breath of Brahma, Soul of the universe, revealed orally to *rishis*.

The great sage, Krishna Dvaipaina, also known as Vyasa, arranged the Vedas into four books called the Rig-Veda, the Yajur-Veda, the Sama-Veda and the Atharva-Veda. The Vedas may be broadly divided into two parts: the *Karmakand*, which deal with rituals and sacrifices; and the *Jnankand*, which teach philosophical wisdom. The Upanishads are called the Vedanta.

50. Other Scriptures: They refer to Upanishads, *Brahmanas*, the Epics, *Shat Darshan*, *Smritis*, and dozens of treaties on yoga, six *Vedangas* and so on.

51. Puranas: They are a sort of *itihaas* or old history of families, gods and goddesses (ancient stories). There are 18 Puranas containing 400,000 couplets. All the 18 Puranas are classified into three groups according to the qualities predominant in them, as the Matsya Purana clarifies. Those 6 Puranas in which the glory of Vishnu or Hari is sung are *Sattvic* Puranas and they are Vishnu, Bhagvat, Naradiya, Garud, Padam, and Varah.

Next, there are 6 Puranas in which the glory of Brahma (symbol of *rajasa*) is sung and are known as *Rajasic* Puranas. These are Brahma, Brahmand, Brahma-vaivarta, Markandeya, Bhavishya, and Vaman.

Finally, there are 6 Puranas which are dominated by *tamas* and in them the glory of Agni or Shiva predominate. These are *Tamasic* Puranas and their names are: Shiva, Kurma, Linga, Skand, Agni, and Matsya.



Of these 18 Puranas, the longest is the Skand Purana with 81,000 verses while the Vaman Purana is the shortest with 10,000 verses. None of the Puranas is older than the Gupta period and all contain interpolations. For the Agni Purana, another called as the Vayu Purana, is substituted. These 18 Pura-

318

Notes

nas are the authority for nearly the whole of the popular Hinduism of the present day. The most important ones are five: Vayu, Vishnu, Agni, Bhavishya, and Bhagwat. The ideal Purana is Vishnu which treats of five topics, namely, the Creation of the universe, its destruction and re-creation, the genealogy of gods and patriarchs, the reigns and periods of Manu, and the history of the two great races – Solar (*Surya Vanshi*) and the Lunar (*Chandra Vanshi*).

52. Ethereal bodies: Maharaj Saheb in his *Discourses on Radhasoami Faith* has thus described these ethereal bodies:

“The current emanations of *Jyoti* and *Niranjan* also descended into the third grand division of creation viz. *Pind*. Their subtlest forms are associated with the presiding deity of the top sphere of this division, while the remaining two forms of each, which are comparatively speaking less subtle, are the presiding deities themselves at the next two lower spheres. Similarly, emanations from Vishnu, Brahma and Shiva have converged at the three lowest spheres of *Pind* respectively.

“The emanations from *Jyoti* and Narayan manifest themselves in the microcosm of a human entity as individual desire and mind respectively. The manifest forms of these two emanations in the human entity, where they exist as rays from the main currents, are to be found at the nervous centre which is located at the heart. There the desire and the functions of the mind are at play. Their subtler forms are to be found in the nervous centres at the throat and at the seat of the spirit. Their functions are however not manifest and are perceived on development of the latent potentialities of the spirit.

“The three lower centres in the human entity are similarly imbued with the powers of Vishnu, Brahma and Mahadev respectively, and perform the functions of preservation, assimilation and procreation, and elimination of effete bodily matter respect-

ively. The orbs of *Pind* region, which correspond to these six nervous centres are respectively the spirit or moon-orb, the sun, the earth, Jupiter, Saturn and Neptune. The other so-called planets are really minor orbs, and they render assistance to the main orbs to which they are nearest.”

Notes  
319

53. Allah: (Arabic) All-powerful.
54. *Khuda*: The Uncaused Cause.
55. *Rasool* or Apostles: An apostle is he who receives divine revelations through Jibril. One who teaches *tauhid* is a prophet. The Koran acknowledges such prophets as Adam, Enoch, Abraham, Ishmael, Isaac, Jacob, David, Moses, Jesus, Salih, Hud, John the Baptist and, of course, Mohammed, the last of the messengers of God. Not all prophets had received the revealed Books and they followed the books revealed to their predecessors. However, the teachings of different prophets do not disagree on fundamentals such as oneness of God, doing good and abstaining from evil.
56. Ganga: Also known as “Bhagirathi”, and “Jahanavi”; the holiest river in Hinduism, often personified as a goddess, the eldest daughter of Himavat (the Himalayas) and Meneka. She descended on the earth, flowing from the toes of Vishnu as a result of the prayers of the sage Bhagirath, son of Dilip, who was the son of Anshuman, son of Sagar, the king of Ayodhya (whence Bhagirathi), in order to purify the ashes of King Sagar’s 60,000 sons. Shiva received her as she fell angrily, in his matted hair in order to cushion the shock from the earth. From his hair, she flowed out in seven streams, the *Sapt Sindhara*. In the Mahabharat, she is the wife of King Shantanu who bears a son – Bhishm. She is also called Devabhuti (born in heaven), Mandakini (gently flowing) and Trishrotah (triple running in heaven, earth and hell).
57. Yamuna: Daughter of the Sun-god and sister of Yama, god of death. A tributary of the river Ganga their confluence being at Prayag (Allahabad in U.P.). The river Yamuna has its source in Yamunotri in the Himalayas where Yama was also born. The

three famous cities located on the bank of the river Yamuna are Delhi, Mathura and Agra. Ram crossed the Yamuna near Prayag on his way to the forests during his banishment. Being the sister of Yama, Yamuna had obtained the boon that those who reverently bathed in her waters would not be afflicted by Yama.

320

Notes

58. *Tirtha*: (Sans.) sacred locales, groves, sites and the pilgrimage thereof, that is *tirtha-kshetra* and *tirtha yatra*, integral to cultural and spiritual ethos of India. The word is derived from the Sanskrit *tir*, “to traverse” or “go across”, and *tha*, “sin”, i.e. “that which confers salvation from sin is *tirtha*” (*tarati papadikam yasmat tirtha*). Among the ancient religious centres are Mathura, Kashi (Varanasi), Prayag (Allahabad), Haridwar, Kedarnath, Badrinath, Jagannath, Dwarka, Kurukshetra, Ujjaini etc. According to Mahabharat (*Vana Parv*), when *yajna* rituals became too cumbersome, complicated and costly, common people turned to *tirthas* as alternatives and this new mode of spiritual acquisition got instant recognition. Most of the *tirthas* are associated with water: seas, rivers, brooks, ponds or tanks.
59. *Fasts*: Such as the observances on Sundays, Mondays, Tuesdays, *Shiva Ratri*, *Janamashtmi*, *Chandrayan*, *Durga Ashtmi* and *rozah* in *Ramadan*.
60. *Diwani*: (Persian) derived from *dev*, i.e. spirit or jinni, and *ani*, i.e. come. Thus the word *diwani* means one possessed by a powerful spirit; under the influence of a powerful force; crazy; driven by wild enthusiasm or ecstatic love.
61. *Yama*: (Sanskrit) literally, “restraint”; god of death; he is the lord of the dead. A sort of Adam, the first man to die, who became the guardian of the world of the Fathers, where the blessed dead, those who have performed the rites of the Aryans, feast in bliss forever. He is the judge of men and king of the unseen world. He is the son of Vivasvat (Sun) and Saranya (daughter of Tvastri). He is represented as a green man, clothed in red garment, with a crown on his head and a flower in his hair. He is armed with a club and rides upon a buffalo. He is regularly worshipped once a year. In his presence, the good and evil deeds of the departed are weighed. If the good ones are more, he goes to heaven; if less, to hell. The soul is believed to

reach Yama's abode in four hours and forty minutes. And so, a dead body cannot be consigned to flames until that time has passed after death. In the rarest of the rare cases, he can restore the spirit of the dead back to his body as he did in the case of Satyavan, husband of Savitri.

Notes  
321

His **ten names** are *Dharmaraj* (king of righteousness); *Pitrapati* (the lord of forefathers); *Samavarti* (impartial judge); *Kritanta* (the finisher); *Samaana* (the leveller); *Kaal* (time and angel of Death); *Dandadhara* (one who carries the rod); *Sraddhadeva* (god of funeral ceremonies); *Vaivasvat* (son of Vivasvat); and *Antaka* (he who terminates life).

62. Sleeping destiny: In *Sant Mat* mysticism, the phrase “sleeping destiny” (*soya bhaag* or *bakht-i-khufta*) implies a concept of seminal importance. The spirit has descended from the realm of *Haq* (*Hoot*) to the fleshly realm of *Nasoot* through several intermediate levels of consciousness – from *Hoot* to *Hootal Hoot*, the region of Great Darkness or Imperishable Deity (*Akshar Purush*) to *Hahoot*, to *Lahoot*, to *Jabroot*, to *Malkoot*, to *Shahood* and on to *Nasoot*.

At all these levels, man's spirit has left, as if in a safe deposit, a part of its energy, of which it went on becoming oblivious. That part or portion of the spirit is inoperative and is, as it were, dormant and sleeping. It is only when the perfect living master appears in a manifest form, that makes the spirit-entity conscious of its sleeping fortune which it would now aspire to reclaim. Gradually, under the living master's close guidance and supervision, the *jiva* ascends to the higher level and recovers the sleeping portion it had left in the safe deposit of that level. Thus reinforced, it goes higher up and up, until it reaches its abode in *Hoot* – the region of *Haq*.

[The reader may also turn to *Sar Bachan Radhasoami*, Poetry, Volume II, Discourse 28, Hymn 2, p. 137: *Soya bhaag mera jaaga aaj sakhi, soya bhaag mera jaaga; param purush guru paaya*: “My somnolent destiny has become roused today; my sleeping fate has stirred from its deep slumber, for I have found my perfect master.” Also refer to Rai Saligram alias Huzur Maharaj, *Prem Bani*, Volume

II, Soami Bagh, Agra 1968, Discourse 17, Hymn 72, Verse 2, p. 89: *Meher karein guru dey hain jagaayee; jugan jugan ka soya bhaag*: “By his grace my master has roused and awakened my destiny, sleeping for countless ages.” For analysis of this concept as given above, refer to *Bachan Babuji Maharaj*, Volume I, Soami Bagh, Agra, 1985, Discourse 12, p. 65; Discourse 40, p. 219; and Discourse 43, p. 240.]

322

Notes

63. *Qurbani*: (Arabic) *qurb*, i.e. close or near, and *ani*, i.e. get or come, i.e. “get close”. Surrender of all that is valuable to one as a means of gaining something even more desirable or of preventing some evil.
64. *Chakor*: *Alectoris rufa*; according to traditional Hindi poetry, the bird subsists only on nectar it derives from moonbeams. It affords a parallel to the lover who with his eyes drinks in the beams of his beloved’s faith.
65. *Seep*: It is said that when the star *svati* (*nakshatra*) is in the ascendant, the pearl oyster leaves its bed at the bottom of the sea and comes up to the surface to catch the drop of rain. It then floats about on the surface of the sea with its mouth agape, till it succeeds in catching a drop of the marvellous *svati* rain. Then it dives down to its bed at the bottom of the sea and rests, till it has fashioned a beautiful pearl out of the precious raindrop.
66. *Papiha*: See n. 12.
67. *Ram*: (Sanskrit) literally, “black” or “dark”; in the ancient Indian epic, *Ramayan*, he is the son of King Dasrath, a legendary hero, who led a campaign from northern India to the island of Lanka (Sri Lanka) in order to set free his wife Sita, abducted by the demon king Ravana. Ram is venerated in Hinduism as the 7<sup>th</sup> incarnation of Vishnu. He is the ideal son, brother, husband, friend and king. **Ram avatar** the story of Ram as an avatar of Vishnu is the story of the liquidation of evil as personified by Ravana, the ruler of the *rakshasa* kingdom of Lanka.
68. *Krishna*: (Sanskrit) literally, “the black” or “the dark one”. The eighth avatar of Vishnu, at the fag end of *Dwapar*, with full powers (sixteen *kalas*). The avowed object of his advent was to

restore the balance of good and evil by destroying the force of evil, represented principally by Kans, the ruler of Mathura, Shishupal, and the Kurus led by Duryodhan. Kans was born of the barren wife of King Ugrasen of Mathura, by a demon.

Notes  
323

Since birth the child Kans was ruthless, cruel, and tyrannical, although a devotee of Shiva. When he became youthful, he asked his father Ugrasen to abandon the worship of Ram and take to the *bhakti* of Shiva. Ugrasen refused the request and Kans deposed him and declared himself the king of Mathura. When his excesses crossed the limits, Vishnu decided to incarnate as Krishna with all his forces that had reincarnated with him as Ram in Treta.

69. Sita: She was the daughter of Janak, the king of Mithila. One day as Janak was ploughing, an infant sprang from the ground whom he named Sita (a furrow), on account of her secret birth. In the *Uttar Kand* is a legend, the object of which is to show that Sita is another form of Lakshmi, and that it was she who wished to accomplish the death of Ravana. It was when Ravana drew the string of Shiva's bow and snapped it in two, to the wonder and fright of all spectators, that Janak decided to wed her to Ram. In the forest, she was kidnapped by Ravana and Ram waged a war against the demon and killed him.
70. Rukmini: Incarnation of Lakshmi, as the wife of Krishna. She was the daughter of Rukmayya, the king of Vidarbha. Her brother Rukmin, prevented her from marrying Krishna (whom she loved), because Krishna had killed one of his loyal friends, Kans, the king of Mathura. So, Rukmin had her betrothed to Shishupal, the king of the Chedis and a sworn enemy of Krishna. Krishna abducted her on her wedding day, while she was on her way to the temple for the solemnisation of her marriage with Shishupal (whom later Krishna slew). When Krishna died, she and seven other of his wives, committed *sati*.
71. Eight favourite wives of Krishna: These were Jambavati and Satyabhama, Rukmini, Bhadra, Kalindi, Mitravinda, Lakshmana, Nagniti Satya.

72. Jesus Christ: According to Christian teaching, the founder of Christianity. The vast majority of Christian churches worship him as God Incarnate (the Monophysitic Churches do not

324

Notes

recognise Jesus Christ's human nature). The word "Christ" is a Greek translation of the Hebrew word *Mashiah* ("anointed one"). According to New Testament legend, Jesus Christ was the Son of God and was born in Bethlehem, of Mary, wife of the carpenter Joseph.

Mary conceived miraculously from the Holy Spirit and remained a virgin (in the Gospel according to St. Mark, the details concerning Christ's birth are missing). Joseph and Mary fled with their young son to Egypt to escape persecution from King Herod; then they returned to Galilee and Christ began his ministry; he was baptised by John the Baptist, and gathered together twelve disciples (the Apostles).

In Jerusalem, he was betrayed by one of his disciples, Judas Iscariot, for thirty pieces of silver and was condemned by the Jewish court of justice – the Sanhedrin – to death. The Roman governor, Pontius Pilate, approved this sentence and Christ was crucified and then buried. Yet, "when the Sabbath was past", he rose from the dead and appeared to his disciples.

Christians believe that the day of Christ's "Second Coming" will dawn. Not all early Christians accepted this legend; the Judaizers considered Christ to be the son of Joseph and some other Christians held that Christ's human aspect had been illusory. The opinions of scholars are divided with regard to the historicity of the figure of Jesus Christ. Some researchers deny his historicity referring as they do so to contradictions and errors to be found in the Gospels and to the fact that no reference is made to Jesus Christ in the works of 1<sup>st</sup> century Roman writers. Others are of the opinion that the figure of Jesus Christ gradually evolved among his followers from man to God.

73. Moses: Biblical character whom Jews and Christians traditionally regard as a prophet of Yahweh and the founder of the religion of the latter's chosen people. According to biblical legend, Yahweh helped Moses to rescue the Jews from their bondage in Egypt and lead them out into Canaan. He also gave to

Moses on Mount Sinai Tablets on which were engraved the Ten Commandments. To Moses is also traditionally attributed the role of lawgiver and the authorship of the Pentateuch.

*Notes*  
325

74. Mary or Maryam: “Our Lady”, Mother of God, in Christianity the Virgin Mary, mother of Jesus Christ, who gave birth to him as a result of immaculate conception as fulfilment of the divine plan for the salvation of mankind. The cult of “Our Lady” developed under the influence of pagan cults focused on goddesses of fertility, on mothers of divine infants such as Isis in ancient Egypt, Ishtar worshipped by the Babylonians and As-tarte worshipped by the Phoenicians. It was closely linked with ideas of a divinity who dies and is resurrected.

In the Christian Church, controversy raged for a long time between theologians as to whether the Virgin Mary should be considered the Mother of God. The Virgin Mary was declared by Christian theologians to be “spotless” and “ever-virgin” (despite mention in the New Testament of Christ’s brothers). At the Ecumenical Council of 431 the Virgin Mary was officially recognised as the Mother of God.

In the Roman Catholic Church where the cult of the Mother of God (Madonna) is most popular of all, doctrines were pronounced on this subject that are not to be found in the Orthodox Church – in 1854, it was declared that Anna’s conception of Mary was also immaculate and in 1950, the doctrine of the Assumption was formulated, according to which the Mother of God was physically taken up into Heaven after her death.

In 1964, Pope Paul VI declared that the Mother of God was also the Mother of the Church. The cult of the Virgin Mary spread widely among the faithful, since it turned out to be more easily comprehensible to the broad masses than the more abstract Trinity. The Mother of God was always lauded by the Church as men’s “interceder” before God, who was particularly well acquainted with human needs, especially with those of women. In Russia, in addition, the Mother of God was held to be the patroness of peasants, which to a considerable extent promoted her popularity among the faithful.



75. Mani or Manes (c. 216-277): Preacher and founder of Manichaeism. In the year 242 during the coronation of the Persian Shah Shapur I, from the Sassanid dynasty, Mani began to

326

Notes

preach for the first time; his beliefs were characterised by pacifism and condemnation of avarice. Mani's preaching met with an extremely negative reception from the Zoroastrian priests. In the year 275 the priestly caste of the Magi and the new Shah, Bahram I, commanded that Mani be thrown into prison. In 277 he was executed. His followers were cruelly persecuted or expelled from the country. In 296 the Roman Emperor Diocletian promulgated an edict against Manichaeism.

76. Kulkar: A Jain god.
77. Queen Muradevi: A Jain goddess – the *Adi Mata* or Mother.
78. Qutub: Literally, pillar; the vizier of Ghaus-ul-Alam or “Refuge of the World”.
79. Prophets: According to Koran there have been 200,000 prophets but only six of them brought new laws or dispensations viz. Adam, Noah, Abraham, Moses, Jesus and Mohammed. Isaiah, Jeremiah, Ezekiel and Daniel are called the “Great” or “Major Prophets” because their writings are more extensive than the prophecies of the other twelve. Hosea, Joel, Amos, Obadiah, Micah, Jonah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi are known as “Minor” or “Lesser Prophets” because their writings are less extensive than those of the four Great Prophets.
80. Ghaus: Among the Chishti order of Sufis, the leader is called as the Ghaus. They believe that there are 356 saints in the world at all times, divided into seven classes corresponding to their degree of holiness. The head is called as the *Ghaus-ul-Alam* or “Refuge of the World” – the saviour whose merits can atone for the sins of others, without compromising his own salvation. His vizier is *Qutub*; he is called as the *Qutub-ul-Waqt*, the “Pole of the Age” – the pole around which humanity revolves unceasingly.

- 81. Rabbani:** Plural of Rabbi, a Hebrew word meaning “my master” or “my teacher”. Rabbi is a religious minister in Juda-

*Notes*  
327

ism who arbitrates in questions of religious and family differences within the Jewish community. The Rabbinate, or the Rabbis as a body, interpret the prescriptions found in the Talmud, adapting them so that they may be compatible with the obtaining social conditions; it also seeks to give leadership in all matters concerning the spiritual and political life of the masses, particularly in present-day Israel where for all intents and purposes it is carrying out a number of state functions.

- 82. Dhruv:** In pre-historic days in ancient India, there was a king Uttampad who had two queens, Sumati, the elder one whose son was Dhruv, and Suruchi, the younger one, whose son was Uttam. The king was more attached to Suruchi and her son Uttam. Once the king was fondling Uttam when Dhruv also happened to come and expressed the desire to be fondled by his father like he was doing Uttam. Suruchi was present and the king afraid of her ire, refused to oblige Dhruv. Suruchi then taunted Dhruv that “if you are so keen to be fondled by your father you could be born of me and not Sumati. Go and pray God so that in your next life you could be born of me”. This Dhruv repeated to his mother Sumati and left for the forests for prayers. There he met Narad who initiated him and off Dhruv went to Mathura for prayers and contemplation. After a short while, he was recalled by his father Uttampad and was crowned king of Brij region but he ever remained engrossed in contemplation and meditation.
- 83. Prahlad:** He was the son of the demon Hiranyakasipu and Vishnu’s great devotee, for whose sake Vishnu slew the demon as the Narasimha (the Man-Lion) avatar. Prahlad was tortured no end by his father and was administered lethal poison which he got over. He was hurled down from the summit of palace but remained absolutely unhurt. His hands were bound with the rocks at the bottom of the sea but the bonds burst asunder. At last his father asked: “If Vishnu is everywhere, is he not in this pillar?” Being told that Vishnu, though unseen, was really present there, he struck the pillar saying, “Then I will kill him.”

Immediately Vishnu, in the form of Narasimha came forth from the pillar, laid hold of Hiranyakasipu by the thighs with his

328

Notes

teeth, and tore him up the middle. Brahma's boon to this demon king, as a reward of his religious observances, was that no common animal should destroy him, that he should die neither in the day nor night, in earth or in heaven, by fire, by water, or by the sword. This promise was kept in the letter, for it was evening when Vishnu slew him; this is neither day nor night. It was done under the droppings of the thatch, and this, according to a Hindu proverb, is out of the earth, and he was not killed by man or an ordinary animal.

84. Three *gunas*: *Sattva*, *rajasa* and *tamas*. For details see n. 32.

85. *Maha tattvas*: The five conditions of matter are ether, air, fire, water and earth, i.e. the disintegrated condition of atom (fire), the solid (earth), liquid (water), gaseous (air) and ethereal. The three currents produced five distinct subtle strata. The condition of matter separated by the Brahman-current was the *akash tattva* (ether); that separated by Maya was the *agni tattva* (fire); and those evolved by the preservative, the generative, and the destructive qualities respectively were the *vayu* (gas), the *jal* (liquid), and the *prithvi* (solid) *tattvas* (elements or conditions) respectively. The matter (or molecules) which had fallen downwards at the creational shifting applied at *Trikuti* carried the impress of these five conditions downwards and manifested itself at *Sahasdal Kanwal* as the five distinct elements mentioned above.

The matter or molecules which issued forth from *Trikuti* is void of intelligence although it is very subtle and pure and highly charged with energy. Simple covers out of such a material were, therefore, not sufficient for the perception of the outer world. At *Trikuti*, the five senses were created in their subtlest form with the object of endowing the denizens of that place and those of the lower creation with the necessary means of holding communication with, and acquiring a knowledge of, the surrounding creation. The subtlest and the minutest particles, technically known as *tanmatras*, were associated with each spirit and they

formed suitable media for receiving impressions from the five different kinds of matter already evolved there.

Notes  
329

The *tanmatra* of *akash tattva* was located within the sense of hearing, while those of the remaining four *tattvas* viz. *agni*, *vayu*, *jal* and *prithvi* were located in the senses of sight, smell, taste and touch respectively.

86. *Atma* and *Paramatma*: See *Sar Bachan Radhasoami*, Prose, Part I, para 19. *Atmapada* is the sixth ganglion and *Paramatma-pada* is the point from which the *surat* descended step by step to the five lower centres spreading out into the body.

87. Six *shastras*: The six Indian *shastras* or *darshan* or aspects of truth are Nyaya, Vaishesika, Sankhya, Yoga, Mimamsa and Vedanta. All the six *shastras* assume four things: (a) the Vedas are inspired; (b) reason is less reliable way to know the reality than the direct intuition of an individual who has been properly prepared by self-denial and years of *sadhana*; (c) the purpose of knowledge is not to control or conquer the world but attain release from it; and (d) the goal of all spiritual disciplines is to find freedom from frustration by extinguishing desire. There is an objective standard of reality and truth as opposed to the (Buddhist) view that there is merely an unstable flux.

Nyaya: It offers a scheme of gaining knowledge, and salvation through attendance at logic classes.

Vaishesika: It is a naturalistic system based on “distinctions” and “atoms” (*anu* in Sanskrit meaning the smallest possible division of reality).

Sankhya: It is probably the most ancient philosophical system in the world and is notable for its dualism of spirit (*Purush*) and matter (*Prakriti*). Sankhya is typically merged with yoga. In India the two are regarded as twins – two aspects of a single discipline. Sankhya provides the theoretical basis of human nature, whereas yoga provides the method for release, “isolation-integration”. Both believe in a hierarchy of principles.

**Yoga:** It is the system which uses philosophical concepts from Sankhya, adding a method of meditation for the purpose of freeing individuals from pain and enabling them to attain union with the universal soul.

330  
Notes

**Mimamsa:** It is the system of thought which aimed at a correct interpretation of the Vedas, particularly the earlier parts of the Vedas, dealing with ritual and ethical prescriptions. The Commandments in the Vedas are understood to be absolute, not limited by time or circumstance. The words of the Vedas are records of transcendental experience, metaphysical reality, above any physical reality or mental reasoning. The words, therefore, are eternal. They give access to the fundamental sounds of the universe. The Veda, in this sense, never had an author, not even God.

In fact, when the proper sacrifices are performed in obedience to the commands of the Veda, they support the gods. No detail of Vedic religion, in the view of Mimamsa, requires God's existence or assistance. The moral law was not established by God, but is part of the structure of the universe. Karma works automatically to exact retribution for wrong-doing. By determining the literal meaning of the Vedas and Brahmanas, and obeying them, one will certainly obtain release from suffering. The Upanishads, being philosophical in character, are unnecessary. The doctrine of God was later smuggled into the system and later writers merged Mimamsa with Vedanta.

**Vedanta:** It is the last and in many ways the most notable of the orthodox schools of Indian philosophy. Concentrating on the Upanishads, Vedanta attempts to justify the concepts of the Vedas in a consistent, systematic, philosophic manner. The dualism of Sankhya with both Self and non-Self distinct, eternally real and separate, is rejected in favour of monism, the idea that there is only one basic reality.

Similarly, the Nyaya and Vaisheshika theories that the world is real and pluralistic, composed of different atoms, also came in for criticism. Rather, according to Shankara, the great Vedanta scholar, the reality of Brahman is one. There is no other reality. At the level of Brahman, any multiplicity is non-existent.

However, the world itself is neither real nor unreal. As long as we think of the world as real, it is real. But when we think of Brahman, everything else sinks into unreality. This is the theory of *Advait* or Non-Dualism.

Notes  
331

88. *Pandit*: A self-appointed expert; a Brahman learned in Sanskrit and especially in Hindu religion, philosophy or law.
89. *Bhekh*: One who takes to white or blue, or yellow, or saffron, or green apparel leaving the household in quest of spiritual pursuits and practices asceticism and penances. But today, the word *bhekh* is used for a hypocrite and even a swindler or a parasite.
90. *Sheikh*: Arabic word meaning literally “elder”; a head or leader of a clan, tribe, or union of tribes among Arab nomads. The word is also used to denote leaders of Islamic communities, prominent theologians or experts in the law.
91. *Kapaat*: From *ka*, i.e. *kaya* and *paat*, i.e. *purdah* or curtain, or *koshas* or sheaths. The doctrine is also related in the *Taittiriya Upanishad*. The lowest level is that of matter (*annamayee kosh*). The inorganic matter must, however, become organic. Hence the *pranamayee kosh* (biological plane). But then it must evolve consciousness. Hence the *manomayee kosh* (psychological plane). But then, consciousness must become self-conscious or rational. Hence *vijnanmayee kosh* (metaphysical plane), so that arts, sciences, philosophy and religion grow. But, then, it must aspire to merge into the Absolute in order to have bliss. Hence the non-dual bliss or *anandamayee kosh* (mystic plane). Thus, the five *koshas* represent the material, the biological, the psychological, the metaphysical and the mystic planes.

This is the end of philosophy and the end of *Brahmand*. “Thereafter my *surat* penetrated into the *Satt Desh* where I beheld my dear *Radhasoami*” (See *Sar Bachan Radhasoami*, Poetry, Volume I, Discourse III, Hymn 1, Verse 97).

92. *Kaliyuga*: *Kali*, in dice games, is the ace, and a symbol of ill luck; the “Dark Age” following *Krta*, *Treta* and *Dwapar*. Their

lengths are respectively 4800, 3600, 2400 and 1200 years of the gods, each of which equals 360 human years. Each *yuga* represents a progressive decline in piety, morality, strength,

332

Notes

stature and longevity and happiness. We are at present in *Kaliyuga* which began, according to tradition, at midnight of February 17, 3102 BC, immediately at the end of the *Dwapar* when Abhimanyu's son Parikshit was crowned king of Hastinapur. The *Kaliyuga* is to last 3,60,000 years and its chief characteristic is lack of dharma, truth and forbearance.

In *Satyuga*, procreation came by pure wishing; in *Treta*, by thinking; in *Dwapar*, by touch; and in *Kaliyuga* by sexual intercourse. At the end of this dark age, Vishnu will appear in the form of a man mounted on a white horse, with a flaming sword in his hand. He, as the Kalki (avatar), will judge the wicked, reward the good and restore the age of gold. By one calculation, *Kaliyuga* completed 5000 years of its life in 1999.

In Aitareya *Brahmana* (vii, 13) it is stated that dharma is like a bull moving firmly on four legs in *Satyuga*, going on three legs in *Treta*, limping on two legs in *Dwapar*, and lying low with only one leg in *Kaliyuga*. The one leg of *Kaliyuga* dharma is only donation for relieving distress or promoting charities which, if made for self-glorification will take you to hell and if given for spiritual purposes to a pure-hearted man will earn you spiritual merit and grace of God. The two legs of dharma in *Dwapar* are fortitude and donation. The three legs of dharma in *Treta* are justice, fortitude and donation; and the four legs of dharma in *Satyuga* are faith in God, justice, fortitude and donation. The *Satyuga* is called the Golden Age; *Treta* is Silver Age; *Dwapar* is Copper Age; and *Kaliyuga* is Iron Age.

It is during *Kaliyuga* that the *triloki* gets within the limits of conjunction with *Sattlok*; during this phase the Supreme Lord Radhasoami incarnates and this affords a golden opportunity to all human entities for that spiritual training which would enable them to enter the region of the Supreme Father. This also gives a wonderful opportunity to the denizens of higher spiritual regions like *Brahmand* to descend to this world for sowing the seeds of

*Sattlok*, and of other higher regions. So to say, it affords a magnificent opportunity to the denizens of *Brahmand* and those imprisoned in *Mahasunn* to ascend to *Sattlok*.

Notes  
333

Although *Kaliyuga* is the age of multiplying terrestrial upheavals, frequent occurrence of accidents involving great loss of life and property, outbreak of epidemic diseases like plague, cholera and aids, earthquakes, famines and floods, making it the age of adharma, injustice, violence, shortness of life, pain, penury, deaths in young age and ailments of all kinds, but from the spiritual point of view, it is the only age for easy redemption through spiritual training which the *sant* avatars afford. This age marks the advent of *sant* avatars, for this is the time of the conjunction of *Pind* and *Brahmand* with the purely *Satt Desh*. He advent of saints mitigates the sufferings of *Kaliyuga*.

93. *Kali saraap*: A malediction that brings about or causes great trouble and harm. (For the curse of *Kaliyuga* see n. 92.) The internal effects of the curse of *Kaliyuga* have already been mitigated by the advent of saints and they are advantageous religiously otherwise also. The deterrent effect of famine, plague, terrestrial disturbances, and accidents is great; and those who are affected by their visitation naturally turn to their Creator, when no worldly assistance is possible or when it proves of no avail. Others who are not directly affected pause for a moment, so to say, in their mundane career, and the evanescent nature of the joys, riches and ambitions of this world, as also the transitory and unreliable condition of our lives, force themselves upon their attention. Such self-generated thoughts, although they have been produced by an experience of a very bitter character, affect the innermost quarter of spirit to some extent which is already now under higher influences in consequence of the creational ebb.

The religious craving which is manifesting itself in an unmistakable form among all nations of our earth, is due to the attractive upward impulse. The manifestation of extraordinary spiritual powers and conditions, which are becoming more frequent now, may also be ascribed to the same cause. The spiritual current from the purely spiritual region will, at no distant date, become



predominant in this world, when the central phase of the conjunction with the first grand division of creation takes place. All the troubles that we are now undergoing

334

Notes

will disappear and a condition more ameliorating, joyous and blissful than that of *Satyuga* will supervene.

94. *Kumodini*: Any of the liliaceous plants having clusters of white and yellow flowers. Also called water lily and fleurdelis and asphodel.
95. Attention: The motionless position of military alertness, especially in drill when an upright position is assumed with legs and heels together, arms to the sides, head and eyes facing to the front. The act of concentration on Radhasoami *Dayal*.
96. Nine apertures: Two apertures of the eyes, two of the ears, two of the nose, the mouth, the sexual organ, and the anus (see *Sar Bachan Radhasoami*, Prose, Part I, para 25).
97. Mind-sky: The sky between the sixth ganglion and *Sahasdal Kanwal*; *akash tattva* or ether upon which the impressions received through the senses are recorded, is known as the *manakash* (mind-sky). This *akash* possesses an elasticity of an immensely high character, identical with the elasticity of ether found in creation. Through the medium of this elasticity, the impressions produced in *manakash* or in the ordinary ether of nature are transmitted to their destination. In the case of natural disturbances, the destination is radiative, but in the case of *manakash*, although this function is not wanting, it is subjective.  
  
Mind, with its four functions (doubt, certainty, retention or consciousness or memory, and egoism – the functions of four elements of *antehkaran*) becomes cognisant at the time the impressions are being recorded. But with the diversion of attention to other impressions and/or in other directions, the consciousness (memory) of the previous impressions fades and gradually they pass away from the ordinary schedule of memory. Of course, by such fading away the impressions are not altogether effaced. They continue to reside (*vasna*) and are scrupulously preserved in the old records (layers) of *manakash*. And the moment they

receive the attention (*chitt*) of the person concerned, they are forthwith reproduced and become kinetic as *prarabdh* or fate.

Notes  
335

In the operation of the *manakash*, two basic principles become clearly visible. First, by the association of full attention with the impressions an entity has received, he acts entirely in accordance with the nature of those impressions, even when they are extremely feeble and not even intelligible. And secondly, these acts react upon the *manakash*, and in favourable circumstances (i.e. by complete association of attention with them), they can and often do, become centres of future action.

98. Third *til*: The sixth ganglion situated midway between the two eyes, three-quarters to one inch from the root of the nose inwards – the seat of the spirit (*surat*). Also known as *nukta-i-sveda*, *Brahmarandhra* and *Shyam-ghaat*.
99. Tenth Gate: *Sunn* or the Sphere of Spirit, the other nine gates being two of the ears, two of the eyes, two of the nose, one of the mouth, *Sahasdal Kanwal* and *Trikuti*.
100. *Chamaar*: From Sanskrit *cham*, i.e. leather and *aar*, i.e. friendship. The word is used in common parlance to refer to a shoemaker or *mochi*. But its real meaning is the “love of carnal pleasure”; one who is given to pleasures of the appetites and passions of the body is a *chamaar*.
101. *Raga Dhamaar*: *Raga Holi* which makes the singer feel drunken or inebriated, the feeling of whirling about or *dham dham*.
102. Yama: See n. 61.
103. *Rarankar*: From Sanskrit *ra*, i.e. *Purush* and *rankar*, i.e. *Prakriti*. The *Purush* referred to is *Akshar Purush* (Immortal Being). The *Sunn* is the sphere of *atma pada* (spirit-pole) of *Brahmand*.
104. *Mansarovar*: The focus or reservoir which is directly below the seat of *Akshar Purush* is called *Mansarovar* (literally the lake of the inner or Universal Mind) which has ambrosial water, or water of life, immersion in which spiritually purifies the

adept of all subtle impurities of *Brahmand* that he may have imbibed during his upward journey.

336

Notes

105. *Begaar*: Compulsory, forced labour. Hard, menial and monotonous work, done without suitable return. Service of *Kaal* and *Maya* by the *surat*, which is an alien to their realm and whose skill and strength is exploited by mind and matter to fatten themselves so that the *surat* goes on languishing, and becomes debilitated and etiolated and depleted. It is then pushed into the wheel of *chaurasi*.
106. Abstentions: Of the eight limbs of Patanjali's *Rajyoga* the first is *yamas* or five abstentions: to refrain from injury, lie, stealing, sensuousness and greed. At this stage desire dies, the seeker abandons all self-seeking, material interests and pursuits, all corporeal and mental obstructions and hindrances and wishes all *jivas* well. These five are technically called as *ahimsa* (non-violence), *satya* (truth), *asatya* (falsehood), *brahmcharya* (continence) and *apargriha* (non-possession).
107. *Aachaar*: In Patanjali's *Ashtang yoga* the second limb is five *niyamas* or *aachaar* or observances: *shaucha* (inner and outer purification); *santosh* (contentment); *tapas* (austerity); *svadhyaya* (study) and *Ishwar-pranidhan* (devotion to God)
108. *Asanas*: *Asanas* means various physical postures.
109. *Pranayama*: It means control of breath – inhalation, retention and exhalation.
110. *Pratyahara*: This refers to control of the senses and means withdrawing the senses from their objects and directing them towards the inner self or introversion. These five – *yama*, *niyama*, *asana*, *pranayama* and *pratyahara* – are called *bahiranga sadhana* (external aids). The rest of the three – *dharana*, *dhy-an* and *samadhi* are *antaraya sadhana* or the internal aids. *Dharana* is fixing the mind on the tip of the nose, or the mid-point of eyebrows, or the lotus of the heart, or the image of the

deity; *dhyan* is steadfast contemplation without any break (*pratyaya-yaika-tanta*); *samadhi* is concentration.

Notes  
337

111. When the Revealer of the Radhasoami Faith was only six years, He had begun the practice of *Surat-Shabd-Yoga* – vide the *Last Discourse* of Soamiji Maharaj, dated June 15, 1878.
112. See Huzur Maharaj, *Prem Updesh*, para 107.
113. *Akashvaani*: Radhasoami Himself is the topmost firmament; He Himself is the *shabd* or Sound emanating from Him.
114. Three *gunas*: Three currents emanating from the *Purush*, *Prakriti* and the *Akshar Purush*. They converged at *Trikuti*. From there, they moved downward and gave rise to the three *gunas* – *sattva*, *rajasa* and *tamas*. They became Vishnu, Brahma and Mahadev or Shiva respectively. These three currents, and the currents of Maya and Brahman produced the five *tattvas* (ether, air, fire, water and earth). From the *tamas ahamkar* arose the five subtle essences which are called *tanmatras* or “things-in-themselves”. These are the essences of sight, smell, taste, touch and sound. Unlike the Nyaya-Vaisheshika ones, they are not derived from the gross elements. Rather the gross elements themselves arise out of these. They are neither the qualities nor the differentia of the gross elements nor the functions which are the sensory organs, but the subtle essences which produce the gross elements as well as their qualities.

From the essence of sound arises the element of ether (*akash*) together with the quality of sound. From the essence of touch combined with the essence of sound arises the element of air together with the qualities of sound and touch. From the subtle essence of colour or sight combined with those of sound and touch, arises the element of fire or light together with the qualities of sound, touch and colour. From the essence of taste combined with those of sound, touch and colour, arises the element of water together with the qualities of sound, touch, colour and taste. And lastly, from the essence of smell combined with those of sound, touch, colour and taste arises the element of earth to-

gether with the qualities of sound, touch, colour, taste and smell.

338

Notes

The hue of ether or sky was of a dark bluish colour, that of fire of red colour, and those of *vayu* (air), *jal* (water) and *prithvi* (earth) greenish, white and yellow colours respectively. No sooner the five *tattvas* emanated from *Sahasdal Kanwal* than they were subjected to further action. The three qualities and *Jyoti* and *Niranjan*, each acting on the five *tattvas* separately, produced twenty-five sub-constituents of the five *tattvas*, each possessing a distinctive property peculiar to it. These twenty-five constituents are known as the twenty-five *prakritis* or properties.

Concomitantly with the grouping of *tattvas* and *prakritis* in the manner indicated above, the creational process of constituting the sphere of *Sahasdal Kanwal* was at work. Eight main currents were engaged in this creational work. These currents consisted respectively of the currents of *Jyoti* and *Niranjan* and of those of the three qualities split up into male and female currents each. With reference to these currents alone, the *Sahasdal Kanwal* is also technically called the *Ashtadal Kanwal* (eight-petalled lotus).

Each of these eight currents first attracted and assimilated five distinct leaves, so to say, of the five *tattvas*. Thereafter, the individual leaves so constituted, each attracted and evolved twenty-five sub-leaves of the *prakritis*. These final leaves thus arranged around the eight main currents, produced a ramification of one thousand petals, and the sphere is accordingly spoken of, with reference to them, as the lotus of one thousand petals.

After the formation of this lotus, the two currents of *Jyoti* and *Niranjan* took their final abode. They could not go down further in consequence of the negative strata below *Sahasdal Kanwal* being not suitable for their energy. The three qualities which had hitherto remained concealed, as it were, within the sphere of *Sahasdal Kanwal*, now issued forth as the three sons of Narayan and became the deities of their respective spheres which are located one below the other. These deities are known

as Vishnu, Brahma and Shiva. Their spheres are in the order in which their names are mentioned.

Notes  
339

- 115.** Radhasoami is the “Twenty”: The five sensory organs (*jn-anendriyas*) are the function of sight (eyes), smell (nose), taste (tongue that tastes), touch (skin) and sound (ears). These are derived from the five physical elements (Nyaya-Vaishesika), but some hold that they are the functions of the mind and are derived from *ahamkar*. The five motor organs (*karmendriyas*) are the functions of speech (tongue that talks), prehension (hands that grasp), movement (feet which carry), excretion (rectum) and reproduction (sex organ). *Buddhi*, *ahamkar* and *manas* represent the three psychological aspects of knowing, willing and feeling or cognition, conation and affection respectively. They are derived from *Prakriti* and they shine through the light of the *Purush* and are apparently conscious. These three and attention (*chitt*) constitute the internal motor or *ante-hkaran*, and vital breaths are their modifications. The five sensory organs and the five motor organs are the ten external organs or *bahya karna*.
- 116.** Radhasoami is the “Middle”: The Beginning (*Satyuga*); the Middle (*Treta* and *Dwapar*), and the End (*Kaliyuga*), once again leading to the *Satyuga*. Beginning = primary creation (plants and animals); Middle = human realm; the End = the world of gods and the ultimate spiritual regions. Beginning = human form or *Pind Desh*; Middle = *Brahmand*; and End = *Satt Desh* or Radhasoami Sphere. (*Radhasoami, Radhasoami, ratan karo; bahut kaha ab khatam karo* – “Recite Radhasoami and Radhasoami; I have said enough, now close it”, see *Sar Bachan Radhasoami*, Poetry, Volume I, Discourse 20, Hymn 3.)
- 117.** *Jukti* and *jatan*: It is the technique of *Surat-Shabd-Yoga* implying (a) recitation (*sumiran*) of the Radhasoami Name; (b) contemplation (*dhyan*) on the form of Radhasoami; and (c) meditation (*bhajan*) on the Great Word Radhasoami. The modus operandi and modus vivendi constitute *jatan* – method of operating and the working arrangement between conflicting

forces and practical compromise. These include the way of listening to the discourses (*shravan*), reflection (*manan*), deli-

340

Notes

beration (*vichaar*), practising (*nidhdhyasan*), performing *aarti*, taking *charanamrit*, *prasad* and rendering obeisance, moderation and following the Middle Course as between *ida* and *pingla* and pursuing the *sushumana* (*aitdal*); living as a householder but practising virtue and general withdrawal from mundane pursuits and living in acquiescence to the will of the Lord, practising control of body, senses and mind in *sama* and *dama*; quietly accepting *garhat* or hammering; rendering service (*seva*) to *Satguru* and His associates and *satsangis*; catching glimpses of the *Satguru* (*darshan*). All these are ingredients of *jatan*.

118. Kurma: See n. 39.

119. Shesh: After the cow, the snake was perhaps the most revered animal of ancient India. Legendary serpents, such as the thousand-headed snake Shesh (on which Vishnu sleeps in the primeval ocean) and Vasuki (which was twined around the mountain Mandara for churning the cosmic ocean by Vishnu), gave the snake awesome prestige. But the cult of Naga worship sprang from very primitive levels since the deadly snake is revered all over the world by primitive peoples as an emblem of both death and fertility. An offering to snakes made at the beginning of the rainy season was part of the regular domestic ritual of Hindus. Anthills (*baambee*) were reshaped as the home of snakes. (See n. 37 also.)

120. Japa: The origin of the word *japa* is *jani*, the “generating power”, and *palanum*, “the protecting power”. The yogi can exercise his will through speech and so his *katha* (speech) is *japa*. In common parlance, *japa* is repetition of a mantra or name of the Lord, a letter, a syllable, word, phrase, sentence or sound considered to possess magical, occult, spiritual or mystical potency and called a mantra or just *naam*. *Japa* can be mental, or in a whisper or audible. Thus, a word or mantra or mystical and incantatory sound can be voiced aloud (*dhikr-al-lassan*) or whispered or thought inwardly which the Sufi saints

have called *dhikr-al-qalb*, or mentally repeated by the soul (*dhikr-al-khafi* or *ajapa japa*).

Notes  
341

Some fifteen varieties of *japas* are mentioned in Indian yoga systems: daily *japa* (*nitya*) done in morning and evening as instructed by the guru; occasional (*naimittika*) for festival days and special occasions; for specifically desired objects (*kamyā*); forbidden or prohibited (*nishiddha*), those with an evil motive or prescribed by an unqualified instructor or voiced incorrectly or without knowledge of their meaning; by way of penance (*prayaschitt* or repentance); unmoving (*achala*) or immobile or firmly seated; moving (*chala*) or while standing, sitting, lying, walking about or performing any activity – here the repetition is inward and the lips do not move; voiced (articulation or *vachak*); repeated aloud, whispered (*upan-shu*) where only the practitioner hears the incantations; bee (*bhramara*): sound *ah* or *wah* is produced loud in the throat and sustained as long as is comfortable to breathe.

A rapid inhalation is then made and the bee sound is repeated – it is, for that reason, also called “beetle-droning”; mental (*man-as*): revolving in the mind – meditation on the meaning of the Word or *naam* or mantra predominates one’s all other thoughts; inarticulate (*ajapa*) or *dhikr-al-khafi* or *dhikr-al-ruh*: repeated by the spirit (not mind or *qalb*) and leading to absorption in the Supreme Being whose name it is (*Ism-i-Azam*); uninterrupted (*akhand*): continued for hours; and circumambulatory (*pradak-shin*): while walking around a temple or *samadhi* or a sacred spot or memorial of a saint.

121. *Tirtha*: The word means sacred locales, groves, sites and the pilgrimage thereof, that is *tirtha-kshetra* and *tirtha yatra*, integral to cultural and spiritual ethos of India. It is derived from the Sanskrit *tir*, “to traverse” or “go across”, and *tha*, “sin”, i.e. “that which confers salvation from sin is *tirtha*” (*tarati papadikam yasmat tirtha*).
122. *Puja*: From *pu*, i.e. hell or sinful acts; *ja*, i.e. “that will make it flee”. Thus “*puja*” is an act of prayer which will enable you to sail across the sea of sins on to the shore of liberation.



123. *Hiyara*: Heart. The corporeal heart (*pindi hiyara* is located in the sixth ganglion; the *Brahmandi hiyara* is situated in Tri-

342  
Notes

*kuti*. See *Discourses of Babuji Maharaj*, Volume I, 1998, p. 404, Discourse 74.

124. *Jiyara*: *Jee* or soul. The spirit or the immaterial part of man, the seat of human personality, intellect, will and emotions regarded as an entity that survives the body after death. In mysticism, *jiyara* is the spiritual part of a person which is capable of redemption from the power of *Kaal* and *Maya* or sin through divine grace.
125. Pupil of the eye: The dark circular aperture at the centre of the iris of the eye through which light enters.
126. *Bolna*: In Punjabi language *bolna* means “making love”.
127. *Aham* is from *ahi* which means “cobra”. It connotes “I-ness” and “self-centredness”. It is produced by *mahat* as the principle of individuation. It produces the notion of “I” and “mine” – the individual ego sense. And it masquerades as the *surat* or *atma*. It is the root of all sins or *paap*.
128. Black bee and lotus: The black bee keeps on hovering round about the lotus the whole day and in the afternoon it sits on the lotus. At sunset, the lotus closes its petals and the black bee is shut in and it remains there the whole night.
129. *Chakvi*: *Chakva* and *chakvi* are a pair of the *surkhaab* bird (whirligig). They live together in the day but separate in the night when they go and sit on two separate trees on the two banks of an intervening river. They keep on calling each other till the break of the dawn. They, therefore, cry for the sunrise.
130. *Seepi* and *svati*: It is said that when the star *svati* (*nakshatra*) is in the ascendant, the pearl oyster leaves its bed at the bottom of the sea and comes up to the surface to catch the drop of rain. It then floats about on the surface of the sea with its mouth agape, till it succeeds in catching a drop of the marvellous *svati* rain. Then it dives down to its bed at the bottom

of the sea and rests till it has fashioned a beautiful pearl out of the precious raindrop.

Notes  
343

Similarly, does the true and earnest seeker travel from place to place in search of Word or Name from the perfect living *Sat-guru* that will open to him the gate to eternal bliss. And if, in his diligent quest, he does meet such a preceptor, he at once takes his shelter until he gains eternal peace. Not everyone can therefore obtain guru's grace, for the path is perilous and all-consuming.

131. *Kapat*: Sanskrit *ka*, i.e. *kaya* or corpus or body + *pat*, i.e. plane or curtain or screen which hides or conceals the *surat*.
132. Reverse pitcher: Down below the neck is the *ghat* or pitcher which is straight; over and above the neck is another pitcher which is placed on the neck in the reverse order (*aughat*) so that the two pitchers are joined at the neckline. It is in the *aughat* that all higher spiritual centres are located. And it is from the *aughat* that the spirit current emanates and runs through the neck downward enlivening all the lower centres. That is why if someone's head is chopped off, the person concerned will cease to exist.
133. *Chauj*: Bliss and beatitude; beauty.
134. Hood or *phan*: A structure or making, such as the fold of the skin on the head of a cobra that covers or appears to cover the head or some similar part.
135. Acrobatics: The art of an acrobat such as tumbling, swinging from a trapeze or walking a tightrope, or rope-dancing. The acrobat is, of course, the mind which is second to none in skulduggery and tricks.
136. *Jigri preet*: At one time, they thought that love sprouts in the liver or *jigar*. Hence the phrase *jigri preet*. But now *jigri preet* means intimacy and intense love from the heart of hearts, the depths of one's conscience or emotions, or from the bottom of one's heart.

137. *Aarti*:  $a + rut$  = come and “merge unto me”, i.e. “every moment I merge myself unto Radhasoami and become one with Him, completely absorbed into Him”. (See n. 2 also.)

344  
Notes

138. *Avatar*: The word “avatar” is derived from Sanskrit *ava + tri* which means “to come down or descend”. Avatar means “descent”, “one who has descended”. The English word “incarnation” is from Latin *incarnare* which means “to make flesh” (*caro* i.e. flesh). Incarnation means the act of the “unmanifest” manifesting in flesh and blood, in bodily form, especially human form (although incarnations can be in animal forms also like fish, tortoise, boar and so on). Avatar is therefore the medium through which the divine comes down to the earthly plane to raise it to a higher state.
139. *Ajab*: Strange; distinct from others; special; peculiar.
140. *Smrti*: Memory or tradition; *Smrti* as distinguished from *Shruti* (Revelation or the Vedas). The *Grhya Sutras* are based on *Smrti* and these are called as *Dharma Sutras*. Works like *Manu Smrti* or other law works of religious and civil usage are called a *Smrti* or memory as embodying only the tradition derived from ancient usage.
141. *Varnas*: Brahmin, Kshatriya, Vaishya and Shudra are the four *varnas*.
142. Take the wind out of the sails of Vedas: Dismiss the scriptures as wind and vapour.
143. *Panch Waqta Namaaz*: The five-times prayers are (i) dawn or sunrise; (ii) midday; (iii) mid-afternoon; (iv) sunset; and (v) evening, before retiring. The worshippers do not bare their heads; they remove their shoes or sandals, perform certain ritualistic ablutions and then assemble to form a long line facing Mecca (the Kaaba), the leader taking up a position in a little to the front of them in the centre.
144. *Muezzin*: Official who summons the faithful to prayer at five fixed times every day from the minaret or door of the mosque.

145. Hadj and Kaaba: Pilgrimage to Mecca undertaken as a religious duty. Kaaba is the shrine in Mecca, the goal of Muslim hadj, towards which the Muslims turn in praying.

Notes  
345

146. Empyrean: In *Sant Mat*, empyrean means *chaitanya akash*, the sky made kinetic by primal energy or *chaitanya*.

147. *Maaraj*: It is said that Mohammed used the mare *al Boraq*, brought by Gabriel to enable Mohammed to go from earth to the seventh heaven, that it was milk-white, had the wings of an eagle and a human face with horse's cheeks, that every pace she took was equal to the farthest range of human sight, that her eyes were like jacinths but bright as stars, that she spoke in the voice of a man and glittered all over with radiant light.

The word *borak* or *burraq* is Arabic for "lightning" (*barq* or *bijli*). To the ordinary person uninitiated into the esoteric mysteries, all this would sound to be myth or fable; however, to one who is an alumni of the mystical alma mater, this is no tale. The mare "al Boraq" is the highest electric current of the *Pind Desh*. It is, as it were, the life-breath of everything material in *Pind Desh* and it is only by a ride upwards upon that current that ascent to the higher grand division (*Brahmand*) is possible. The fountainhead of this current is the moon (not the moon which is the earth's satellite but the orb which is above our sun and which corresponds to the sixth ganglion of *Pind* – the seat of the *surat*).

For further ascension it is necessary to penetrate into and cross this centre. When this penetration was effected by Mohammed, in spiritual parlance, it was said that he broke asunder the moon in twain. Then he got a glimpse of the dazzling flame – the *Jyoti* of the Vedanta, and the consort of *Niranjan* or the *Vach* form of Brahman. All command and revelations were made to Mohammed from that region.

148. *Fuqr* or *Faqiree*: Here *fe* stands for fasting, eating the bare minimum; *qaf* for *qanaat* or contentment or *sabr*; *ye* for *yaadgaar* or remembrance of God all the time; and *re* for *riyazat* or regular spiritual practice, austerity and ascetic approach to life. A *faqir* or fakir with these four attributes be-

comes a saint and attains to the region of *Hoot* or *Haq* i.e. *Sattlok*. (See n. 307 also.)

346

Notes

**149.** Seven heavens: The seven heavens of Muslims are:

- The first heaven is of pure silver and here the stars, each with its angel-warder are hung out like lamps on golden chains. It is the abode of Adam and Eve.
- The second heaven is of pure gold and is the domain of John the Baptist and Jesus.
- The third heaven is of pearl, and is allotted to Joseph. Here Azrael, the angel of death is stationed, and is forever writing in a large book or blotting words out. The former are the names of persons born, the latter those of the newly dead.
- The fourth heaven is of white gold, and is Enoch's. Here dwells the Angel of Tears, whose height is "500 days' journey" and he sheds ceaseless tears for the sins of man.
- The fifth heaven is of silver and is of Aaron's. Here dwells the Avenging Angel, who presides over elemental fire.
- The sixth heaven is composed of ruby and garnet, and is presided over by Moses. Here dwells the Guardian Angel of heaven and earth, half-snow and half-fire.
- The seventh heaven is formed of divine light beyond the power of tongue to describe, and is ruled by Abraham. Each inhabitant is bigger than the whole earth, and has 70,000 heads, each head 70,000 mouths, each mouth 70,000 tongues and each tongue speaks 70,000 languages all for ever employed in chanting the praises of the Most High.

The seven spiritual stations of Radhasoami Faith are *Sahasdal Kanwal*, *Trikuti*, *Sunn*, *Bhanwar Gupha*, *Sattlok*, *Alakh*, *Agam* – all leading to the last, i.e. Radhasoami Abode.

**150.** Seven stages of *faqar*: The *surat* has to traverse seven stages:

- service of the *murshid* and God;

- intensification of love of the *murid* (disciple) with the *murshid*;

- *zuhd* or renunciation of body and mind so that the *murid* now believes that the beloved is all that exists and that the lover is non-existent (*fana*);
- growth of awareness or gnosis (*maarfah*) which means that all life is God;
- ecstasy of *baqa* – once the Sufi is merged unto the Lord all that subsists is ecstasy;
- awareness of Reality; and
- union with the Lord.

This journey, from the beginning to the end, can be accomplished with the blessings and guidance of the *murshid* or *pir* who has perfect knowledge of the mystic life, the path, the mystic law and the Truth, and who alone can purify the *murid*, both internally and externally with the talisman of the Great Name (*Ism-i-Azam*) which only the *murshid* can communicate. The *murshid* is called as the *qutb-ul-waqt* (“Pillar of the Age”) who alone can enable the *murid* to experience divine effulgence or *tajalli* in four stages:

- the mystic illumination of the divine acts;
- the mystic illumination of the divine names (five *anhad shabd* or *nida*);
- the mystic illumination of the divine attributes; and
- the mystic illumination of the Divine Essence in which all relations, modes, adjuncts and aspects are cast off.

These appear to represent the four births required for complete emancipation.

151. *Anhad* or *anhat*: Literally “without striking”; the Sound that is peculiar to a specific spiritual region. It is also interpreted as the Word that is infinite, without boundary or confine or limits.

152. *Siddhant*: From Sanskrit *siddh*, i.e. *sadhana* or spiritual discipline, and *ant*, i.e. end; the ultimate goal of spiritual discipline.

348  
Notes

153. Bee and the worm: The bee takes hold of any small worm and even while it is alive puts it into a small hole of clay specially prepared, and blocks up the opening. The worm thinking in its dark prison of the bee and bee alone, remains there till the bee returning at its proper time removes the clay and with a sting awakens the worm which immediately flies out as another bee incarnate. (See Shankaracharya's *Aprokshanubhuti*, *Shlok* 140 wherein he states that a man becomes that on which he resolutely and persistently thinks.) This is illustrated by the case of the bee and the worm "*Bhramar-Keetwat*".

154. Maharaj Saheb in his *Discourses on Radhasoami Faith*, Article 111, has analysed how man is the microcosm fit for spiritual progress. He says:

"The six ganglia, from the lowest at the rectum to that situated in the middle of the line joining the two pupils, are all kinetic in a human entity. The six planes of the third grand division are all, therefore, represented in a kinetic form in humanity. In accordance with the general law, which applies to all entities, the three upper ganglia of a human entity must necessarily be at work, as the location of man is on the lowest of the three upper spheres referred to, viz. on the earth. The momentum which the downward current from *Brahmand* and that from the moon and sun orbs have acquired at the earth is very considerable. Its influence has therefore caused a development of the three lower ganglia (which correspond) to the three lowest spheres of the third grand division) in a manner contrary to the general law that holds good in the case of *Brahmand* and the purely spiritual regions. At the earth-level, therefore, both brute and human entities are endowed with the three lower ganglia in a highly developed form.

"In man, who is spiritually by far superior to all other animate entities on this earth, the three higher ganglia have not been denuded to such an extent of spirituality and energy by their supply to the three lowest nervous centres as to render the former

centres inoperative to any appreciable degree. The case of other entities is, however, different. Their spirituality being small, the downward drain has considerably affected the

Notes  
349

higher centres, and the subjective functions, specially the power of abstraction, have become considerably impaired.

“In many a case, their heart-centre is the seat of their spirit and they can go on living even when their brain is removed. The downward rush of the current ... is very powerful. Nobody can stem it in the opposite direction, unless the passions, which are all influenced by the current in question, are more or less subdued, and a constant watch kept over our actions to prevent an unnecessary and improper indulgence in them.

“From what we have stated above, it is clear that man is the entity in whom the six divisions of *Brahmand* are reflected in a kinetic form. The apparatus for this reflex action is to be found in the brain and by means of the apertures provided therein which contain Brahmanic potentialities in consequence of the reflex action taking place through them, the spirit of man can, under proper training, get access into *Brahmand*.

“As *Brahmand* itself is a reflex image of the purely spiritual region, the currents which establish the reflex conditions of *Brahmand* in the human microcosm are associated with the reflex functions of the purely spiritual region. These functions are also, therefore, represented in the human brain, and apertures are provided therein for communication with and access into the purely spiritual region. Man, from his position in the universe and from the amount of spirituality he possesses, is thus endowed with a cosmos of his own, which is so constructed as to represent all the spheres of the entire creation from the highest spiritual source down to the creationless nether pole, and which possesses such apertures and potentialities as would enable the human entity to reach the highest mansion.

“In man therefore, the true microcosm exists, and it is in consequence of this unique possession that he is considered to be superior to angels and to the denizens of *Brahmand*. This is also the main reason for the incarnation of the true Supreme



Being Radhasoami, of His beloved sons the saints, of Brahman and of his prophets & c., having taken place in human form.”

350

Notes

155. For *Sunn* between the sixth ganglion and the *Sahasdal Kanwal* see *Jugat Prakash*, paras 226-229, Radhasoami Satsang, Soami Bagh, Agra, India, 1992.
156. Merriment: Laughter; to manifest emotion of merriment or amusement by expelling air from the lungs in short bursts to produce an inarticulate voiced noise with the mouth open.
157. According to Radhasoami Faith, at *Trikuti* (Meru, Sumeru and Kailash – the Three Prominences), the creational currents which had come from *Sattlok* and had manifested themselves as Brahman and Maya, met the third current, that of *Akshar Purush*. The three currents united in their course downwards from *Trikuti* as the two fresh main currents from Maya and Brahman also started downwards. They found their location at *Sahasdal Kanwal*, and Maya and Brahman here assumed the form of *Jyoti Niranjana* or *Niranjana*.

As these three currents had started from *Trikuti*, the impress of the form of their locations was imparted to the course carved out by them in their descent to *Sahasdal Kanwal*. This path is called as *Bunknaal* (Crooked Tunnel). From the lower end of the *Bunknaal* the three currents which originally started from *Sunn*, separated into three subtle currents known as *ida* (left), *pingla* (right) and *sushumana* (middle). These three main currents are the channels of arteries through which spirituality is regularly supplied to the lower portion of the *Brahmand*.

The concept of the arteries – *ida* and *pingla* (left and right) is as old as Mahayana Buddhism which refers to them as *prajna* and *lalana* (*ida*), and *upaya* and *rasna* (*pingla*). The nerve where these two arteries meet is called by tantric Buddhism as *avadhuti* which the Hindu *tantras* call as *sushumana* – the way to nirvana. In the *Panca-Karma*, *prajna* is called as *vama* (left) and *upaya* as *dakshina* (right). These are also referred to as Yamuna (*ida*), Ganga (*pingla*) and Saraswati (*sushumana*).

*Ida* is sometimes referred to as *Shakti*, *pingla* as Shiva and *sushumana* as Brahman's son *Niranjan*, the father of Brahma,

Notes  
351

Vishnu and Mahesh. The confluence (*sangam*) of the Ganga and the Yamuna is the union of Shiva and *Shakti* – *Triveni*. Here the mind bathes and here one can have the glimpses of the feet of the master. This is the starting point of the *Surat-Shabd-Yoga* – the point of the 6<sup>th</sup> ganglion or *nukta-i-sveda*. To this, Kabir has thus referred: “The middle path (*sushumana*) is the path which leads to *sahaj*” (*Granthavali*, pp. 187, 110). Dadu says: “In the middle of *chandra* and *surya*, resides *rasiya*.”

158. In Rajasthan in India, women fetch water from the reservoirs or wells in pitchers, one kept above the other, on the head, in such a concentrated manner that none of the pitchers falls down and no water is wasted at all.
159. *Hamsas*: The denizens of purely spiritual regions are known as *hamsas* or *param hamsas* with reference to the lower or higher spiritual spheres they belong to. The spirits of the higher three subdivisions would be *param hamsas* while those of the lower three spheres would be *hamsas* only. Although the sex-distinction is not marked in the purely spiritual regions, yet those may be grouped in a male class in whom the sound-action predominates to some extent; the remaining spirits might come under the category of a feminine group (female *hamsas* or *hamsinis*) in whom the spirit-action is prominent. It is, however, necessary to observe that the two classes should in no circumstances be held to be associated with any sex-functions of the kind met with in this world.
160. *Aarti* of Radhasoami: In *Trikuti*, the *aarti* performed is that of guru; in *Sattlok*, it is that of *Satguru*; in Radhasoami Abode, it is that of Radhasoami. See *Sar Bachan Radhasoami*, Poetry, Volume I, Soami Bagh, Agra, 1963, Discourse 6, Hymn 9, Verses 10-12, p. 150.
161. *Malaya*: The sandalwood tree of the mountain Malaya (Malabar Coast) in southern India. See my translation of *Sar*

*Bachan Radhasoami*, Prose, Part II, para 233, MG Publishers, Agra, 2001, p. 434-35.

352

Notes

162. *Raga Malhaar*: See my *Dictionary of Indian Religions, Saints, Gods, Goddesses, Rituals, Festivals and Yoga Systems*, op.cit., 2000, “*Ragas and Raginis*”, p. 417-23. *Malhaar raga* is sung during the early hours of a rainy day.
163. *Vairagan*: A female renunciant. *Vairag* is an emotional condition of withdrawal from immediate reaction to impressions coming from the outer world. See also *n.* 279 and 285.
164. *Ansh* and *anshi*: So to say, Radhasoami wedded the *surat*, that was His own part or *ansh*. The part (*ansh*) got into the whole (*anshi*).
165. *Jagat*: The literal meaning of the word *jagat* in Sanskrit is “what moves”. All creation is movement, an uncoiling of *Maya-Shakti*. As the nature of this movement is circular or spiral, the circular world is said to have evolved in recurring cycles.
166. *OM* is an expression of the universe. It is attributed to the revelation of a great sage Mandukya and commences with a solemn dialectic: “*OM* is the imperishable Word which is the whole of this visible universe. What has become, what is becoming, what will become – verily all of this is *OM*. And what is beyond these three states of the world of time, that too verily is *OM*.”

*AUM* is Hindu’s mystic syllable used in all prayers and rituals, and variously interpreted. It is said to stand jointly for the Hindu trinity: *A* = Vishnu, *U* = Shiva and *M* = Brahma. It is also said to represent four possible states of consciousness: *A* = waking, *U* = dreaming and *M* = dreamless slumber, and the incommunicable silence after the three, *turiya*, i.e. nirvana.

*Omkar* is also called *Pranava*, the deity of *Trikuti*. It is the “unstruck” sound of that region. It is composed of three letters *A*, *U*, *M* – “*A*” being Vishnu, “*U*” being Shiva and “*M*” being Brahma. In the Vedas it is used to denote all the gods. It is also

said to typify the three holy fires, the three steps of Vishnu, the three *gunas*, and so on.

Notes  
353

167. *Tamas*: A Sanskrit word. It is the negative *guna*, the veiling power of Maya that hides the true nature of a thing and makes it appear other than what it is. It produces (i) *avidya* or ignorance, and also (ii) *vidya* or knowledge that is a mere cover of *avidya*. Thus, it is both illusion and delusion. The effect of *tamas* in man therefore is ignorance, lassitude, dullness, inadvertence, stupidity, lack of right judgement, doubt and uncertainty.
168. Hourī or *Hoor*: In Muslim theology any of the nymphs of paradise.
169. *Balihaari*: Literally, losing one's strength or consciousness; to be fascinated and charmed, enticed and allured.
170. Self and non-Self: Self is *surat*; non-Self is the self assumed by mind and matter. This latter is ego or "I-ness".
171. *Chakva-chakvi*: See n. 129 supra. Also refer to *Jamia Urdu Feroze-ul-Laghat*, Delhi, p. 420 under "*Chakva-chakvi*", and to Discourse 3, Hymn 4, Verse 24 of this work.. The word in English for *chakvi* is "whirligig".
172. *Pothi*: From Sanskrit *po*, i.e. *paar*, on the other side of the river, and *thi*, i.e. the plane of space and time, mind and body. *Pothi*, thus means a "book of transcendental knowledge".
173. *Surat*, *Birat* and *Nirat*: *Surat* means that which is absorbed in itself; *birat* is that which separates the *surat* from a particular spiritual region; and *nirat* is that force which pushes the *surat* onward in its march to the Eternal Abode. (See also n. 188.)
174. *Chhot mukh kyonkar karoon badayee*: It is better to keep your mouth shut when it comes to trying to admire God; into the closed mouth, the fly does not get.

175. Bungalow: A luxuriously built, spatial house; Hindi *bangla*, a house of the Bengal type built up by the English rulers in the 18<sup>th</sup> and 19<sup>th</sup> centuries.

354

Notes

176. *Guru mat*: The guru is the fulcrum of Radhasoami Faith or *Sant Mat* or *Guru mat*. The guru is given to *Surat-Shabd-Yoga* and does not recommend any other course or path. He does advocate *bhakti* of the Absolute Lord Radhasoami, practised by the *surat*, through the medium of the Sound of the highest spiritual regions and he discards all the traditional practices altogether. The guru is no mere human being for he is the dispeller of darkness and doubts; the guru of the age is the lord of the entire cosmos; the guru cannot be spotted by external signs or by his style or mode of living. Indeed, the *jiva*, of his own, cannot recognise the guru for his level of consciousness is wholly unequal; the books or scriptures are no guides for the recognition of a guru; a woman may be a guru if she has attained the necessary spiritual status (see *Rudramala*); the members of the guru's family are not normally gurus, for guruship is not hereditary.

Such family gurus "exist like wicks which smell foul after the lamps have been extinguished"; one should abandon a guru who is spiritually destitute, ill-favoured, of evil repute, debased, of crooked mind and heinously sinful, fat, boastful, cunning, fool, thief, short-statured, devoid of *kulachara*, restless, adulterous, foul-mouthed, sensuous, hypocritical, garrulous, greedy, liar, a medical man (see *Kalpachintamani*), arrogant, vain or timid.

A guru is he who is calm, self-controlled, *kulina*, of pure mind, can perform inner miracles (not external miracles or magic), can speak of things previously unheard of and suited to the mind of the hearer and can explain spiritual science at the level on which his disciples are, and does not merely repeat parrot-like all that had been stated by the earlier gurus. Reprehensible is the guru who only takes property and money from his disciples in the name of his birthday, on the occasion of marriages and other rituals or on the pretext of giving initiation. The relationship of the guru with his disciple is only spiritual, without a touch of the mundane. The guru cannot and will not, in any

way, interfere in any matter concerning purely temporal matters except where such a matter has a bearing on the disciple's spiritual pursuits.

Notes  
355

The guru has two aspects: in one capacity he is a human being with a body and ten senses, and in the other capacity he is the sole representative and *banda* (bonded agent) of the Supreme Being, His shadow (see my translation of *Maulana Rum's Masnawi* in six volumes, MG Publishers, Agra., Volume I, Verses 531-35 and Volume III, Verses 3574-75). Anything which he may receive in the first capacity has to be utilised for the purposes inherent in his second capacity. The offerings he receives are meant only for the spiritual uplift of his disciples; he himself needs almost nothing.

A most degraded sinner can receive pardon, but for a pseudo-guru there is no escape. Anyone who accepts offerings for himself, who enjoys the company of women when alone; who goes for publicity, propaganda and salesmanship; who diverts his disciples' attention from inward spiritual processes to outer activities in the name of social service; who indulges in politics, enjoys power, uses force or coercion for achieving his objectives; who indulges in discussions in order to impress others by his scholarship or book-learning; who claims guruhood by virtue of being a descendant of the old guru; who practices *guru-giri* or profession of guruhood; who keeps mistresses; who practices pseudo-*sadhana*; who uses such crooked devices: "So you have come, my child? I was very anxious for you, but I knew you would come. I will deliver you in two months"; who practices magical tricks; who falls ill but claims that his illness is the outcome of the disciples' sins which he has taken over; who justifies his criminal acts even when they are censured, on the plea that all criticism is misdirected and malicious and that malice is the watchman in a true *satsang*; who practices sophistry and twists expressions and words used by earlier saints to serve his own purposes; who divulges others' secrets; who has feline qualities (as a cat takes away an article of food from the presence of men and eats it in a secluded place); who is self-conceited; who is crane-like in nature (as a crane appears to be outwardly calm and quiet while all the time it is thinking of

destroying others' lives); who is a detractor; who extorts money from others by blackmailing them and assassinating their character in yellow

356

Notes

journalistic pamphlets and tracts; who is ungrateful; who spies into others' secrets; who is treacherous and rebellious; who bears false witness; who is a braggart claiming Godhood like Faroon (Pharaoh); who is a bore; who is a plagiarist; who is peevish; who is given to litigation and is an *aataataayi* (oppressor) – such persons are not gurus.

Again, a genuine guru does not tamper with scriptures, does not distort them; has no fears; does not bother at all about the number of his adherents (indeed, the lesser the better); is pure in habits; incapable of speaking ill of others or showing disrespect to the elderly; loves children; never covets others' food, wives or land or wealth; is kind to all creatures; is sharp-witted; has a sense of humour; is the complete master of his senses; is free from malice and avarice; is constant in friendship; is firm in his devotion and uses and pronounces each word correctly, speaking soft words softly. (See *n.* 282 also.)

177. *Tamoli*: The betel leaf seller is called as *panwadi* or *tamoli*. Betel is an Asian piperaceous climbing plant, the leaves of which are chewed with the betel nut by the people of South East Asia. The betel nut (*supari*) is the seed of the betel palm chewed with betel leaves and lime and catechu (*choona* and *kaththa*). Catechu means the tree from the bark of which catechu is extracted by boiling it.
178. Down with the dust: Out with the money; dub up! The expression is at least three hundred and fifty years old, and it is said that Swift once took for the text of a charity sermon, "He who giveth to the poor, lendeth to the Lord." Having thrice repeated his text, he added: "Now brethren, if you like the security, *down with your dust.*" That ended his sermon!
179. Mind-sky: See *n.* 97.
180. "Across the river of sin" or *Tirtha*: See *n.* 121.

181. *AUM*: See n. 30 and 166. In *Trikuti* which is called *Turiyateet* (after *turiya* or *Sahasdal Kanwal*) – the state of supra-consciousness. It is situated in the middle space between the

Notes  
357

two eyebrows where one hears the *anhad shabd AUM* or *A+U+M*. *A* is the waking state or *Virat* and *Vishwa*; *U* is the dreaming state or *Hiranyagarbha* or *tejas*; and *M* is the sleeping state or *Ishwar* or *Prajna*.

182. *Telescope* or *durbeen*: An optical instrument for making distant objects appear closer by use of a combination of lenses (refracting telescope) or lenses and curved mirrors (reflecting telescope).
183. *Sudhaar*: Sanskrit *s*, i.e. *satya* or *Sachch Khand*, *Satt Desh*, and *dhaar*, i.e. current or proclivity.
184. *Haar*: Garland or wreath, a band of flowers or foliage intertwined in a ring placed around the neck of a sage as a mark of reverence, love and surrender of one's ego.
185. *Tilak*: Sanskrit *til*, i.e. mole or hole, and *ak*, i.e. mark. Thus, *tilak* is a mark of vermilion or turmeric powder dissolved in water, put on the forehead. It implies the third *til* which can be opened up by the perfect *Sant Satguru* alone. Its opening sheds off the corporeal slough of a seeker.
186. *Chir* and *vastra*: Clothing or covers or apparel or outer garment. Here both mean decor, embellishment, sheen and shine of the form assumed by both Radha (*Satguru*) and Soami (Sound).
187. *Brahman*: Universal Mind; the supreme power of whom Brahma, Vishnu and Mahesh or Shiva are the manifestation. The Vishnu Purana defined him as the Abstract Supreme Spirit. In *Sant Mat*, he is called as the *Kaal Purush* expelled by the Absolute Compassionate Lord from *Sattlok*.
188. *Surat*, *Birat* and *Nirat*: *Surat* is that which tends to become absorbed into the Sound of a particular sphere and does not



proceed higher up; *birat* is that which detaches the *surat* from that pleasure or bliss; *nirat* is that force which urges the *surat* to proceed to higher regions. (See n. 173 also.)

358

Notes

189. *Qumri*: A bird which abounds in Qum, a city in north-west Central Iran, a place of pilgrimage for Shiite Muslims. It is a dove-like bird found in India also.
190. *Cypress*: *Serve*; a coniferous tree having dark green scale like leaves and rounded cones. A beloved is compared to a cypress tree in Urdu and Persian poetry.
191. *Maya*: The Cosmic Illusion, the deception by which the Divine One appears to be the Material Many, and by which the phenomenal world appears to be real. The term is also used to mean divine, supernatural power. Prof. R.D. Ranade (Allahabad University) in his work *A Constructive Survey of the Upanishadic Philosophy* has pointed out the origin of the doctrine of Maya in the Upanishads thus:
- *Isha* tells us that the veil that covers the truth is golden, so rich, gaudy and dazzling that it takes away the mind of the observer from the inner contents (*Isha* 15);
  - *Katha* says how people live in ignorance and thinking themselves wise, move about wandering like blind men following the blind (1,2, 4-5);
  - *Manduka* compares ignorance to a knot (*granthi*) which a man has to untie before he gets possession of the self in the recess of his own heart (II, 1, 10);
  - *Chandogya* tells us that knowledge (*jnan*) is power and ignorance (*avidya*) impotence (I, 1, 10);
  - *Brahadaranyaka* compares unreality to not-being, to darkness and to death (I, 3, 28);
  - *Prashna* tells us that we cannot reach the world of Brahman unless we have shaken off the crookedness in us, the falsehood, the illusion (1, 16);

- Brahadaranyaka tells us “as if there were a duality” implying thereby that there is really no duality. That Maya is a semblance, an as-it-were, an appearance (II, 4, 14);
- Chandogya says that atman is the only reality, everything else is merely a word, a mode and a name (so to say, illusion or unreal – *Mayik*) (II, 4, 14); and

Notes  
359

- Svetasvatara describes God as a “*Mayin*” who creates this world by His power (IV, 9).

It would thus appear that it is wrong to say that the doctrine of Maya or avidya is borrowed by Shankaracharya from Buddhism or is the fabrication of his own fertile brain. The doctrine of Maya is really embedded in the Upanishads, and Shankaracharya has only elaborated it like a free thinker.

Maya in Buddhism is the mother of prince Gautam, the future Buddha. But in both Hinduism and Buddhism it is a philosophical category, an important concept in Vedanta thought, the cause of visibility, appearances, the illusory nature of the world, a special strength of God, with whose help the eternal, infinite and sole Brahman appears finite, plural and variable, i.e. the cause which makes it possible to see unity in diversity and diversity in unity. Maya is God’s hidden desire to create the appearance of existence. (See n. 4, 240, 288 and 300 also.)

192. *Papiha*: See n. 23.

193. Mind: *Manas*; it symbolises fickleness, uncertainty, duality, double-mindedness; duplicity, downwardness and outwardness; crookedness; cheating, trickery and skulduggery; falsehood; self-centredness; hubris and hauteur; attachment; wrath and anger; greed and cupidity; desire for fleshly objects; hatred and revengefulness; desire to demonstrate one’s importance; reaping without sowing; blaming others for its own errors and mistakes; taking credit for what it has not done and what others have done; meanness; the tendency to argue and argy and bargy; to appear virtuous without having any virtue; to conceal one’s vices; to resent all honest criticism; to revel in one’s praise; to procrastinate; inertia and sluggishness; to

give alms for earning name and fame; to grab things from others; to fight and enter into litigation and so on. (See *n.* 3 also.)

- 194.** Tom-tom or *mridang*: Indian drum; a percussion instrument sounded by striking a membrane stretched across the opening

360  
Notes

of a hollow cylinder or hemisphere. The drumstick is used for playing a drum.

- 195.** Kettledrum: Large bowl-shaped drum which can be tuned, used in orchestra and mounted military bands.
- 196.** *Pakhawaj*: *Dholak* or tabor; a small Indian drum beaten by hand rather than with sticks.
- 197.** *Gagan mandal*: Allusion to wheel of time.
- 198.** Quartz or *manik*: A hard, glossy mineral consisting of silicon dioxide in hexagonal crystalline form present specially in sandstone and granite.
- 199.** Maya and *Kaal* became languid: That is, the material force (of Maya) and the mental pull (of *Kaal*) were rendered futile and failed to arrest my march towards liberation.
- 200.** Five *tattvas*: These are ether, air, fire, water and earth which along with five *tanmatras* arise from *tamas ahamkar*. These *tanmatras* are the essence of sight, smell, taste, touch and sound.
- 201.** Twenty-five *prakritis* or Realities: According to Sankhya (“*Sankhya*” is a Sanskrit term meaning “enumeration” or “examination”) there are 25 realities: (1) cosmic spirit or self (*Purush*); (2) cosmic substance, not-self (*Prakriti*); (3) cosmic intelligence (*mahat*); (4) individuating principle (*ahamkar*); (5) cosmic mind (*manas*); (6-15) the ten abstract sense powers or *indriyas*; (16-20) the five subtle elements (*tanmatras*); (21-25) the five sense particulars (*mahabhutas*).

These twenty-five categories are classified under four headings: that which is neither produced nor produces; that which is not produced but produces; those that are produced and do produce; and those that are produced and do not produce. They are identified as (i) *Purush*, the unevolved which does not evolve, the Uncaused which is not the cause of any new

Notes  
361

mode of being; (ii) *Prakriti*, the unevolved which evolves – the Uncaused Cause of phenomenal existence; (iii) the evolutes, seven categories which are both caused and serve as causes of new modes of being: (i) cosmic intelligence (*mahat*); (ii) individuating principle (*ahamkar*); (iii) the five subtle elements (*tanmatras*); and (iv) the evolutes – sixteen categories which are caused but do not serve as causes of new modes of being: (i) cosmic mind (*manas*), (ii) free abstract knowing senses (*jnanendriyas*), (iii) free abstract working senses (*karmendriyas*) and (iv) five sense particulars (*mahabhuta*).

Nature or *Prakriti* is the personified will of the Supreme in creation, the original, primordial, eternally existing essence from which everything emanates. From *Prakriti* also emanate, as sources of other products, the two eternal faculties of *buddhi* (intellect or *mahat*) and *ahamkar* (self-consciousness).

From these are produced the five gross elements of ether, air, fire, water and earth. Also produced are the eleven organs comprising *buddhi indriyas* or five organs of senses, namely, ear, skin, eye, nose and tasting tongue, and five organs of action (*karmendriyas*): larynx or vocal cords or speaking tongue, hands, feet, excretory (anus), and generative organ; and the mind co-ordinating the five organs of senses and five organs of action.

Thus (1) *Prakriti*, (2) *buddhi* or *mahat*, and (3) *ahamkar*, (4) *manas*, (5-9) sensory organs, (10-14) motor organs, (15-19) *tanmatras*, and (20-24) *mahabhutas* (gross elements) are the 24 principles. The 25<sup>th</sup> is the *Purush* (soul) untouched by them. In the Vedic hymn to nature as narrated by Tulsidas in “Uttar Kand” of his *Ram-Charit-Manas*, *Prakriti* is likened to the immortal tree whose endless roots are the principles of the prim-

ordial creation. Four barks of this tree are dharma, *artha*, *kama* and *moksh*; its six boughs are the six stages of life, viz. conception, birth, childhood, manhood, old age, and death; the 25 branches are the 25 essences or principles listed above. A creeper on the trunk of the tree is Maya and sweet and bitter fruits are the pleasures and pains of life.

362

Notes

202. Three *gunas*: *Sattva* literally means “real” or “existent” and is responsible for the manifestation of objects in consciousness. It is called goodness and it produces pleasure. It is light and bright, buoyant (*laghu*) and illuminating (*prakashak*). It is the source of luminescence, reflection, ascent, pleasure, contentment and bliss. Its colour is white. *Rajasa* literally means “foulness” and means the principle of motion. It produces pain and its major traits are restless activity, feverish effort and wild stimulation. It is mobile (*chala*) and stimulating (*upastam-bhoka*). Its colour is red. *Tamas* literally means “darkness” and it is the principle of inertia and sloth. It generates apathy, ignorance, confusion, bewilderment (*moh*), passivity and indifference. It is heavy (*guruh*) and enveloping (*varanka*) and as such is opposed to *sattva*. It is also opposed to *rajasa* as it arrests activity. Its colour is dark. (See n. 32 also.)
203. *Paaras* or philosopher’s stone: It is a stone or substance thought by alchemists to be capable of transmuting base metals into gold.
204. Halo: A disc or ring of light around the head of a saint; the aura surrounding a saint.
205. Swan: Any large aquatic bird of the genre *cygnus* and *coscoroba*, having a long neck and usually a white plumage. Reputed to pick up pearls from the sea.
206. Colours from *Sahasdal Kanwal*: The hue of ether or sky was that of a dark bluish colour; that of fire, of red colour; those of air, water and earth, greenish, white and yellow respectively.
207. *Ragini*: A *raga* is a series of 5 or more notes upon which melody is based. The *Bharati Natya-shastra* mentions 30 *ragas*, and the total has grown into hundreds. According to ortho-

dox theory, there are 6 *ragas* or melodic scales. The 6 basic *ra-gas* branch out into 126 derivative *raginis* (wives) and *putras* (sons). Each *raga* has a minimum of four notes: a leading note (*vadi* or king), a secondary note (*samavadi* or prime minister), helping notes (*anuvadi*, attendants), and a dissonant note (*vivadi*, the enemy). (See also n. 216.)

#### Notes

363

**208.** Yoga: From the Sanskrit *yuj* = to yoke; to bind together; to hold fast. One of the six orthodox systems of Indian philosophy with Nyaya (logic), Vaisheshika (atoms), Sankhya (enumeration), Purva-Mimamsa (desire to think), and Vedanta (end of Vedas), Yoga aims at the union of the individual spirit with the universal spirit and at freeing mankind from three sorts of pains:

- pains arising from sins and sickness;
- pains arising from relations with other living things, such as from thieves or tigers; and
- pains arising from relations with non-living things, such as storms, natural disasters, and abstract and subtle powers.

The “yoke” of yoga is discipline and self-denial which a believer takes upon himself in order to cleanse himself of all material limitations and achieve supernatural powers. The founder of yoga was Patanjali, author of the *Yoga Sutra*, the most important source for the school. Patanjali begins with fifty-one aphorisms discussing the science of yoga, the aim and nature of *samadhi*. The second book contains fifty-five aphorisms about the art of yoga and the means for attaining its end. The third consists of fifty-four aphorisms concerning the supernormal powers which may be obtained.

This book ends with the word *iti* which appears at the end of the work. Thus, the fourth book is assumed to be of later date. It consists of thirty-four aphorisms discussing final emancipation, man’s realisation that he is separated from mind-matter.

Other important sources of yoga are Vyasa’s *Bhasya* (4<sup>th</sup> century AD), a commentary on Patanjali’s *Yoga Sutra* which contains the standard exposition of yoga principles; Vachaspati’s

*Tattvavaisaradi* (9<sup>th</sup> century), a glossary on Vyasa's work; Bhoja's *Rajamartanda*; Vijñanabhikṣu's *Yoga-varttika* and *Yoga-sarasamgraha* which criticise Vāchaspati and attempt to bring yoga in closer harmony with the Upanishads.

The seven Indian systems of yoga are:

364  
Notes

- *Rajyoga* (Patanjali),
- Gita-Yoga (Sri Krishna),
- Jñan-Yoga (Shankaracharya),
- *Hatha-Yoga* or *hatyoga*,
- *Lai* Yoga,
- *Bhakti* Yoga, and
- Mantra Yoga.

*Rajyoga* (*raj* means “kingly”) is so named because it teaches us to be master of our own faculties. Gita-Yoga and Jñan-Yoga may be said to be varieties of *Rajyoga*. According to this view, the inner powers of the mind can only be developed by their own exercise, not (as the varieties of *Hatha-Yoga* hold) by any external means.

The eight limbs of Patanjali's *Ashtang* Yoga are *yama*, *niyam*, *asana*, *pranayama*, *pratyahara*, *dharana*, *dhyana* and *samadhi* (for details of these eight limbs see n.106-110). (See also n. 209 and 277.)

209. Jñan (knowledge) Yoga is derived from Shankara, the great Vedānta scholar. Practical occultism, he contended, is aimed at the destruction of all the imperfections we suffer from, which are the result of ignorance. Shankara distinguishes between people who want to have and those who want to know. The course Shankara recommends is called the group of four accomplishments:

- discrimination between the fleeting and the permanent (*viveka*);

- an emotional condition of withdrawal from immediate reaction to impressions coming from the outer world (*vair-ag*);
- the “six forms of success” (*shat sampatti*), namely, (a) control of the mind, (b) control of the body, (c) contentment and tolerance, (d) patience, (e) fidelity and sincerity, and (f) steadiness, and
- eagerness for liberation (*mumukshatva*).

Notes  
365

210. *Math, math maakhan*: The three lower ganglions of *pind*, namely, rectum, reproductive organ and naval, have poison; the three upper centres, water; *Sahasdal Kanwal* has milk; *Trikuti*, curd; and *Sunn*, butter.
211. *Pachrang baana* or five-coloured clothes: Ether is blue; fire is red; air is green; water is white; and earth is yellow.
212. *Nij bhavan* or Eternal Abode: Villa is a large and luxurious country mansion.
213. *Dahi* or Curd: A substance formed from the coagulation of milk by acid or rennet, eaten as food.
214. *Chuddar*: A large Indian shawl.
215. *Doshas*: Deficiencies and defects and faults, wrongful acts of omission and commission.
216. *Raga*: A *raga* is a series of 5 or more notes upon which melody is based. There are six basic *ragas* each of which has a natural correspondence with a certain hour of the day, season of the year, and a presiding deity who bestows a particular potency. Thus
- the *hindole raga* is heard only at dawn in the spring to evoke the mood of universal love;
  - *deepak raga* is played during the evening in summer to arouse compassion;



- *megha raga* is a melody for midday in the rainy season to summon courage;
- *bhairav raga* is played in the mornings of August, September, October to achieve tranquillity;
- *sri raga* is reserved for autumn twilights to attain pure love; and
- *malkousa raga* is heard at mid-nights in winter for valour.

The ancient *rishis* discovered these laws of sound alliance between nature and man. Because nature is an objectification

366  
Notes

of *AUM* – the primal sound or vibratory Word – man can obtain control over all natural manifestations through the use of certain mantras or chants. (See also *n.* 207.)

217. Courtier: *A durbari*, an attendant who seeks favour of the master in an ingratiating manner.

218. Lovey-Dovey: One with excessive devotion or affection.

219. *Sharan*: The ten attributes of *sharan* are

- to so think, will and act as would please the Lord;
- not to so think, will and act as would displease Him;
- faith that He and He alone would protect;
- to appeal to Him (i.e. guru) and to Him alone for protection;
- absolute self-surrender of body, mind and soul to Him;
- feeling of absolute dependence on Him alone;
- love only for Him and none else;
- aversion to everything, everyone alien to Him;
- the acute need of Him (*gharaz mandi*) as the hungry man has for food, the thirsty for water, the unemployed for employment, the lover for the beloved and so on; and
- the helplessness leading to a state of humility which means love, not humiliation.

The necessity of humility arises from the impossibility of wholly abandoning one's own initiative and resigning oneself altogether to the Supreme guidance and control. The *jiva* must realise his own helplessness to be such that no other course is open to him. The *jiva* can make absolutely no progress in the path without this attitude of entire dependence, because the course to be taken by him is unknown to him and even opposed to the tendencies acquired by him in the course of his worldly experiences. He must have an attitude of the readiest receptiveness; and it is because of this and solely for his own good that the development of these qualities is given such prominence in his preparation for entering the path.

Notes  
367

True humility is very different from that condition which comes from mental restraint or compulsion. Such (latter kind) humility is worthless – not only worthless but harmful, for it ministers to egotism and self-esteem. True humility is only possible when the hold of the mind is loosened. Then, the spirit freed from bondage, feels its utter dependence upon the Supreme Father, throws itself unreservedly upon His mercy, resigns to Him all the burden of its cares and troubles and enjoys the bliss of His grace, the fearlessness and sense of immunity from all possible harm which accompany the certainty of its protection.

This is the test; if the *jiva* feels that bliss, that fearlessness, that immunity, that unloading upon Him of all his cares, he can be sure that his humility is real; and if he feels some foreshadowing of those blessings he may know that he is on the path which leads to true humility.

Spiritual growth proceeds by experiences which are of a sort to develop humility. That this may be effected, reverses of fortune entailing humiliation may be necessary; but humiliation is not the end aimed at. True humility is free from any trace of humiliation, dejection, self-reproach or self-abasement. The last is an attitude of mind required by those religions whose chief object is to prevent the spirit from reaping the benefit of the spiritual current. In the bliss which accompanies true humility fear of misfortune is impossible.

Though standing on the brink of what seems to the mind the most irretrievable disaster, apprehension or anxiety will not be felt. This is what is meant by the humility spoken of in the Radhasoami Faith. The greatness of the Faith consists in the inculcation of true humility. True humility cannot be reached at once or quickly. It is the result of that slow process of spiritualisation which it may require four lives of training to perfect. Then only can the spirit stand out from the mind. It is one aspect of the goal for which the devotee strives. (See also *n.* 283.)

220. Wits: The five wits are common-sense, imagination, fantasy, estimation and memory. Common-sense is the product of the

368  
Notes

five senses; imagination is the wit of the mind; fantasy is imagination united with judgement; estimation estimates the Absolute such as time, space, locality and so on; and memory is the art of recalling past events. Wits also refer to the five senses or mental faculties but this use is now obsolete.

221. Jewels and their specifications: Various jewels carry different specifications. For instance, garnet stands for constancy; amethyst, for sincerity; blood-stone for courage; diamond for innocence; emerald for success in love; agate for spiritual health; cornelian for contentment; sardonyx for faith and fidelity; sapphire for sanity; opal for hope; topaz for control of body and mind; turquoise for joy and delight; lapis lazuli for sympathy and love; moonstone for purity and chastity; coral for protection against misfortune; beryl for love; jade for forthrightness; pearl for patience; zircon for luck; crystal for serenity; amber for compassion; ruby for loyalty and charity; onyx for victory in litigation, and other forms of success.
222. *Shyam-sait tuj aagey chaloan, Banknaal ke bheetar dhasoon:* See Discourse VI, Hymn 15, Verse 5 of this work.
223. *Brahmand:* The region of *Kaal Purush* and *Adya* is known as *Brahmand*, and its upper boundary is contiguous with the lowest part of the creation of *Mahasunn* which lowest

part is the sphere of *Akshar Purush* (Imperishable Deity). This deity, being one of the subordinate deities of the sub-spiritual creation of *Mahasunn*, is like them, almost immune from dissolution, and is accordingly called the *Akshar Purush*. The currents of *Kaal Purush* and *Adya* formed the first focus in a somewhat commingled condition in conjunction with the seat occupied by *Akshar Purush*. Here the two currents in question are respectively known as *Purush* and *Prakriti*. As *Akshar Purush* was an emanation of the purely spiritual region, he occupied with reference to *Brahmand* the same position as that occupied by the individual human spirit with reference to the physical frame and the mind. His sphere is, therefore, known as the true *Atma Pada* (spirit-pole) of *Brah-*

Notes  
369

*mand*; and *Akshar Purush* being the great spirit of the nether pole, an adept who succeeds in effecting a union with him is most appropriately called a “Mahatma” (great spirit).

224. *Abhed aarti* and *Fana-fi-Allah*: The word *aarti* is from *a*, i.e. come, and *rat*, i.e. get absorbed, i.e. “come unto Me and become one with Me”. It implies total absorption of mind and body consciousness in the Supreme Lord. The concept of *abhed aarti* implies the total merger of the *jiva surat* into the supreme so that it becomes indistinguishable from Him and becomes one with the *Karta* (Doer). The steps to it are complete dedication to *Satguru* and His *satsang*, contemplation on His form, meditation on His Name, unconditioned adoration, total surrender or *sharan* following the exhaustion of all karmas, extinction of ego or annihilation of non-Self (*fana*) so that he attains to the state of *baqa* (merger). The Sufi saints term it as *fana-fi-Allah*. That practice which ensures this state is called *abhed aarti*.
225. Orbs: On the issue of the three currents, which originally started from *Sunn*, from the lower end of *Banknaal* (the Crooked Tunnel), they separated into three subtle currents known as *ira* or *ida*, *pingla* and *sushumana* or *sukhmana*. The last occupies the middle position, while *ida* and *pingla* are respectively on the left and right sides. These three main currents are the channels of arteries through which spiritual-

ity, referred to above, is supplied to the lower portion of *Brahmand*. Orbs, somewhat similar to those of the purely spiritual regions, were evolved by the three spiritual currents which emanated from *Sunn*. A third class was, however, formed of them, in consequence of their having taken origin from three distinct sources. The two classes have the distinctive features of suns and moons, while the third class consists of *taras* which should not be confounded with the stars we see, which are themselves suns and moons. The third class possesses the distinctive features of planets.

226. Nine jewels: These are ruby (*laal*), topaz (*pukhraaj*), emerald (*panna*), diamond (*heera*), sapphire (*neelam*), pearl

370  
Notes

(*moti*), sardinyx (*gomedh*), coral (*moonga*) and cat's eye (*lehsunya*). *Laal* is for sun; *pukhraj* is for *Brihaspati* or Jupiter; *panna* is for *Budh*; *heera* for *chandra* or moon; *neelam* for *Shani* or Saturn; *moti* for *Shukra* or Venus; *gomedh* for *rahu*; *moonga* for *mangal* or Mars; and *lehsunya* for *ketu*.

227. Five *mudras*: For five *mudras* see Huzur Maharaj, *Prem Patra*, Volume I, Soami Bagh, Agra, 1985, Discourse 18, Section 8, pp. 120-24.

228. Five rings: The five rings refer to the five vows a *satsangi* takes: (a) attending the *satsang* regularly; (b) *sumiran* or recitation of the Name daily; (c) *dhyān* or contemplation daily; (d) *bhajan* or meditation on the Name daily; and (e) *seva* or service to the Guru and His disciples.

229. Temple: The name of the place of worship is the Latin *templum*, from Greek *temenos*, a sacred enclosure, i.e. a space cut off from its surroundings (Greek *temnein*, to cut). The Latin *templum* originally denoted the space marked out by the augurs within which the sign was to occur. The word temple therefore refers to "a place that is cut off" from the rest, i.e. a sacred enclosure or a building or place dedicated to the worship of deity or deities. In theology, it refers to any place or object regarded as a shrine where God makes himself present, espe-

cially the body of a person who has been sanctified or saved by grace. The Hindu equivalent is *mandir*, from Sanskrit *mandira*, which means the way to the innermost recesses of mind. It does not emphasise a structure of sand, cement, mortar, bricks and stones, but it refers to the “form” of the Lord or of a god or goddess or deity that one worships.

230. *Chitara* or *cithara* or *kilhara*: A stringed musical instrument of ancient Greece and ancient India, similar to the lyre and played with a plectrum.
231. For sweet and tasty food, fine apparel or *pairahan*, see my translation of *Sar Bachan Radhasoami*, Prose, Part II, para 179.

Notes  
371

232. The art of begging: He does not know what will be spiritually beneficial to him and what would be harmful; and so he does not know the art of begging the guru for anything but in reality acquiesces to anything that the guru does.
233. To join both *ida* and *pingla* so as to bring them to bear on the sixth ganglion where the middle artery, i.e. *sushumana*, comes and joins from the rectum through *merudand*.
234. “Father” is *Adi Shabd* or Word.
235. “Mother” is the current of *Adi Surat* emanating from the *Adi* Sound or *Shabd* and which goes on launching this creation and eventually becomes embedded in the *Satguru*.
236. During *Satyuga*, the minds of the people are not spoiled by doubt, dissatisfaction, jealousy or misunderstanding. They have firm belief in God so that their thoughts, words and deeds are kind. In *Satyuga*, as in the childhood of man, the creative current having freshly descended into the *Pind Desh* is highly charged with spiritual energy which it infuses in every form of animate and inanimate existence. Health and plenty of joy flourish all round. Like ripe fruits, spirits separate themselves from the tree of physical frame with almost no pain at the mo-

ment of death, which occurs when extreme old age has been attained. Some live beyond 500 years and the average age is 120 years. These people could contact the astral planes and hold communication with the departed spirits.

During *Treta*, steadfast devotion to God declined somewhat and struggle for wealth and worldly power began. Kings and armed forces became necessary to preserve peace. The cumulative effect of the downward current manifested itself in a detrimental form to remove which a high dose of spirituality from above became necessary.

In *Dwapar*, sensuousness, self-aggrandisement and gambling increases, and in *Kaliyuga* spirituality and morality are at their ebb. (For *Kaliyuga* also see n.92.)

372  
Notes

237. *Kinkar*: From Sanskrit *kim karauti*: “What shall I do?”; to look for guidance to some Supreme Being for everything in life.
238. *Shesh*: See n. 37 and 119.
239. *Ganesh*: See n. 38 for details. It is said that Vyasa used Ganesh as his amanuensis to take dictation of the Mahabharat although Ganesh could not comprehend all that Vyasa dictated.
240. *Maya*: The doctrine of Maya is really embedded in the Upanishads, and Shankaracharya has only elaborated it like a free thinker. Maya in Buddhism is the mother of prince Gautam – the future Buddha. But in both Hinduism and Buddhism it is a philosophical category, an important concept in Vedanta thought, the cause of visibility, appearances, the illusory nature of the world, a special strength of God, with whose help the eternal, infinite and sole Brahman appears finite, plural and variable, i.e. the cause which makes it possible to see unity in diversity and diversity in unity. Maya is God’s hidden desire to create the appearance of existence.

Radhasoami faith also accepts the Vedanta concept that Maya, although fleeting and changing every moment, is not pure illusion. It is a cross of the real and the unreal. It is neither existent, nor non-existent, nor both. It is not existent for the existent

is only Radhasoami *Dayal*. It is not non-existent for it is responsible for the expression of Brahman as this *samsara*. She accompanied *Kaal* in his egress from *Satt Desh* as *Adya* and was a great being allied to the current of *surat*, representing the feminine phase of the spirit. She also originated matter. So long as the spirit had an edge over the covers, Maya did not appear. But when the intensity of spirituality diminished at the lower boundary of *Satt Desh*, she appears, first as a mist or *shuddh* Maya and subsequently as subtle particles which were ions, atoms and molecules in the making. *Kaal* and Maya gave birth to colours, *Kaal* being of bluish tint and Maya (*Adya*) a yellowish-green.

Thus, to Radhasoami faith, Maya is not non-existent. Nor can it be said to be both existent and non-existent for that would be

Notes  
373

self-contradictory. It is therefore neither real nor unreal; it is false (*mithya*). Not that it is a non-entity like a hare's horn. It is potency (*shakti*) and is yet the mother of lack of power (*ashakti*). It is superimposition, a shell mistaken as silver. But the shell is the ground on which the silver is superimposed. This is *bhram* or *bhranti* which can be destroyed only through the reality of *shabd* (*Sar Bachan*, Poetry, Volume I, Discourse 9, Hymn 1, Verse 4:

*bin shabd phiren bhramatiyan,*

*nahin jaani gati mati shabd ki,*

and Hymn 2, Verse 11 and 12:

*shabd ki karni karo sadaa ree,*

*shabd bin khudee na jaaye tumharee;*

*shabd ka shaghal karo mana maree,*

*shabd se Kaal karam sab haree).*

The relation between the shell and the silver is neither that of identity nor that of difference, nor of both. It is *sui generis* and can be best described as “non-difference” or “adifference”. Similarly, Brahman is the ground on which the world appears



through Maya. When true knowledge dawns through *Surat-Shabd-Yoga*, both the ground (Brahman) and the superstructure (Maya) would collapse and the spirit-entity would return to its “vacant throne” and get back its “crown” which is lying uncapped in *Satt Desh*:

*soona pada tera takht aur taaj.*

See n. 4, 191, 288 and 300 also.

241. Brahman: The Universal Mind; the supreme power of whom Brahma, Vishnu and Mahesh or Shiva are the manifestation. The *Vishnu Purana* defined him as the Abstract Supreme Spirit. In *Sant Mat*, he is called as the *Kaal Purush* expelled by the Absolute Compassionate Lord from *Sattlok*.
242. Avatars: See n. 138 also. The theory of avatars appears in a full-fledged form for the first time perhaps in Bhagvad Gita (Chapter IV: vi, vii, viii). Here Krishna, the complete avatar of Brahman (avatar of 16 *kalas*), says to Arjun:

374  
Notes

“Though (I am) unborn, and my self (is) imperishable, though (I am) the lord of all creatures, yet establishing myself in my own nature I come into (empiric) Being through my power (Maya).” (IV : vi)

“Whenever there is decline of righteousness and the rise of unrighteousness, O Bharat (Arjun), then I body forth (incarnate myself).” (IV : vii)

“For the protection of the good, for the destruction of the wicked and for the establishment of righteousness, I come into Being from age to age.” (IV : viii)

243. In these verses, some terms are used which call for clarification. **Ishwar** refers to personal god or God, or *Khuda*, or even with Brahman or the Lord of the Universe. The root of the word is *ish* or excellence or *isana*, i.e. ruler. The word **Parmeshwar** means the First Lord, the greatest God. **Shesh** is the thousand-headed snake on which **Vishnu** sleeps in the primeval ocean (*ksheer saagar*). **Ram** is the seventh avatar of

Vishnu or Brahman in *Treta*, and **Krishna** is the eighth, in *Dwapar*.

The **ten avatars** are *Machch* (Fish), *Kachch* (Tortoise), *Varah* (Boar), *Narasimha* (Half Man-Half Lion), *Vaman* (Dwarf), *Parshuram* (Full Man), *Ram*, *Krishna*, *Buddha* and *Kalki* (yet to come).

**Vyasa**, or Krishna Dvaipaina, was the son of Satyawati, daughter of an *apsara* named Adrika, who was conceived to her as a fish, and Parashar. Vyasa means “arranger”, “dark complexioned”, one who lived on a *dvipa* or island. He was the compiler of Puranas, and the great epics, and a *Yogeshwar Jnani*.

**Vashisht** was one of Brahma’s mind-born sons who in *Dwapar* incarnated as Vyasa, and in *Treta* he was the royal guru of Dasrath, the father of Ram. He is one of the *Sapt Rishis*.

**Adya** is the yellow current that emanated from *Sattlok* and means Maya, incorporating the *surats* (souls) that were handed over by the *Satt Purush* to *Kaal* for launching his creation of three *loks* – *Brahmand*, *Und* and *Pind*.

Notes  
375

The word **rishi** means “sages” or “seers” – the composers of the Vedic hymns. The term implies *Sapt Rishis*, namely, Marichi, Atri, Angiras, Pulustya, Pulaha, Kratu and Vashisht.

The word **muni** means “one who observes silence” – a sage or an anchorite.

**Devi** means a female god and usually refers to Durga, Lakshmi and Saraswati, and the **devas** are supposed to be 33 crores although their number is only thirty-three: eight Vasus, eleven Rudras, twelve Adityas, one Indra and one Prajapati.

The eight **Vasus** are: Agni, Prithvi, Vayu, Antariksh, Aditya, Dyo, Chandrama Sharir and Nakshatra. They are called Vasus for all the *padarthas* reside (*vaste hain*) in them and these are the abodes of all living, expanding and existent or sentient beings.

The eleven **Rudras** are ten *pranas*: *prana*, *apana*, *vyana*, *udana* and *samana*, and five sub-*pranas*: *naga*, *kurma*, *krikara*, *devadatta* and *dhananjaya*. The eleventh Rudra is soul or *at-*

*man*. They are called Rudras for when they leave the body, death ensues and everyone around weeps (*rona*, whence “*rudra*”).

The twelve **Adityas** are the twelve solar months which mark the progress of time. They are called Adityas because they induce changes in all the *padarthas* according to the changing wheel of time and they determine the life-span of everything (*aditya*, determinant). Indra is the immanent lightning (*vidyut*) and **Prajapati** is *yajna* (*Shatpatha Brahmana*).

The word **tirtha** combines *tir*, i.e. to traverse, and *tha*, i.e. sin; thus, that which confers salvation from sin is *tirtha*. In the Puranas, sixty-eight *tirthas* are listed (see n. 389), the prominent being Mathura, Kashi, Kurukshetra, Prayag, Haridwar, Kedarnath, Badrinath, Jagannath, Dwarka, Ujjain, Rameshwaram. Most of them are associated with water: seas, rivers, brooks, ponds or tanks or hills. In *Sant Mat*, the guru's feet are *tirtha*.

**Vrat** refers to fasts like *Chandrayan*, *Ikadshi*, *Purnima*, *Shivaratri*, *Janamashtmi* and so on. In *Sant Mat*, to observe the ordinances of the guru is fast.

376  
Notes

**Dharma** means religion or faith or path or pattern of living, or rules of ethics and morality, or the discipline of various *varnas* (*Varna Dharma*) or stages of life (ashrams like *brahm-charya*, *grehasth*, *vanaprasth* and *sanyas*) or groups like family or tribe (*kul-dharma*) or ages like *yuga dharma* and so on.

**Yogi** is one who practices yoga – the conjunction of the individual soul and the Supreme soul. It is one of the six orthodox systems of Indian philosophy or *darshan shastras*.

**Jati** is from *jat* or *yat*, i.e. discipline; *jati* is one who practices self-restraint and controls his mind and ten organs of action and knowledge; an ascetic.

**Tapi** is one who practices penances and performs *tapasya* or self-mortification.

**Brahmchari** is one whose conduct adheres to the norms of Brahman. It means celibacy, self-control, abstinence from sex.

**Janak** means one who conquered *Yama* and his *ank* that is the sixth ganglion – the seat of death. Janak is known for his learning, self-control and righteousness; he is the father-in-law of Ram.

**Sanak** is one of the sons of Brahma, the Procreator. He along with his four brothers – Sanada, Sanatan, Sanat Kumar and Sanat Sujat – remains a young boy all the time; they are the spiritual instructors of Sukh Dev, Bhishma, Prithu and Dhritarashtra.

**Sanyasi** is one who becomes an absolute renunciant at the age of 75.

**Atma** is one who has conquered the ganglion of throat and **Parmatma** is one who has subjugated the sixth ganglion.

**Akshar Purush** is the deity of *Sunn*, the Sphere of true *atma-pada* (spirit-pole). *Neeh-Akshar* is the deity of *Mahasunn*. *Sattnaam* is the deity of *Sattlok* while *Anami* is the deity of the region above *Sattlok* – called as the *Sattlok Anami*.

244. Murari: The killer of Mur demon, i.e. Krishna.

Notes  
377

245. Madan Mohan: One who intoxicates with love, an appellation of Kamadeva and Krishna.

246. Kunj Bihari: One who indulges in spiritual love-making with the *gopis* in the corners of Vrindaban forest; a name of Lord Krishna.

247. Vallabhacharya: A Telegu Brahmin, born in 1479. He developed the school of Shuddhrasta or Pure Non-Dualism undefiled by Maya. His works include *Anubhasya*, a commentary on Brahmasutra and *Subhodini*, a commentary on Bhagvad. Vallabha distinguishes between *jagat* or *prapanch* and *samsara*. *Jagat* is the real manifestation of God, while *samsara* or the cycle of birth-death-rebirth is imagined by the soul on account of fivefold ignorance: ignorance of the real nature of the soul; false identification with the body; with the senses; with the vital breath; and with the internal organs. When knowledge

dawns, ignorance vanishes and with it vanishes the *samsara*. But the world – the *jagat* – continues because it is the real manifestation of God.

- 248.** Rosary: The Hindu rosary is called as *japa mala* having 108 beads excluding the head bead or Sumeru. The Shaivites put on the *rudraksha*. The following table shows the special type of bead worn by different Hindu sects in India:

Shaivites	<i>rudraksha</i>	dark brown seeds of <i>rudraksha</i> ( <i>clæo-carpus ganitrus</i> )
- do -	<i>bhadraksha</i>	brown seeds of <i>bhad-raksha</i>
Vaishnavas	<i>tulsimala</i>	white seeds of <i>tulsi</i> ( <i>ocymum sacrum</i> )
- do -	<i>chandanmala</i>	sandalwood stained red
Shaktas	<i>naridrash</i>	yellow beads made of turmeric root

378

#### Notes

all Hindus	<i>kadam mala</i>	ki	white beads of <i>kadamba</i> ( <i>nauclea cadamba</i> wood)
Rajputs	<i>pramal</i>		red coral
rich Brahmins, Kshatriyas and Vaishyas	<i>muktamala</i>		white pearls
lower castes	<i>kamaldodi mala</i>	ki	black seeds of <i>kamal dada</i>

- 249.** *Aachaar*: It means discipline implying (a) company of the good people; (b) removal of lower instincts and cultivation of higher virtues; and (c) fulfilment of all duties and obligations to oneself, one's family, one's society and to one's Maker.

250. Gayatri: This is a verse from a hymn of the Rig-Veda addressed to the old solar god Savitr, which is considered by the Hindus as “the most holy passage of that most holy scripture”. It is repeated in all religious rites and ceremonies, and has a position in Hinduism rather like that of the Lord’s Prayers in Christianity, except that the Gayatri can only be uttered by the three higher classes. The Gayatri mantra is this:

*OM bhur bhuvah svah  
tat savitur varenyam  
bhargo devasya dheemahi  
dhiya yo nah prachodayaat.*

(OM = symbol of *Paar* Brahman; *bhur* = *Bhu Lok* or the physical plane; *bhuvah* = the astral plane; *svah* = the celestial plane; *tat* = “That”, the Transcendental God; *savitur* = the Creator; *varenyam* = fit to be worshipped; *bhargo* = remover of sins and ignorance; *devasya* = resplendent, shining, glorious, effulgent; *dheemahi* = the meditator; *dhiyaah* = the intellect, wisdom, understanding; *yo* = who; *nah* = on; *prachodayaat* = enlighten, guide, impel. “We meditate on the glory of the Creator who has created the universe, who is fit to be

Notes  
379

worshipped, who is the embodiment of knowledge and light, who is the remover of all sins and ignorance. May He enlighten our intellect.”)

This mantra has five parts: (a) *OM*, (b) *bhur, bhuvah, svah*, (c) *tat savitur varenyam*, (d) *bhargo devasya dheemahi*, and (e) *dhiyo yo nah prachodayaat*. While chanting the mantra, one has to pause after every part. On the Gayatri *Jaap* Day, the devotee repeats the mantra 1008 times.

251. Puranas: See n. 51.
252. Dadu Dayal (1544-1603): Born at Naraina in Marwar he was a great saint and a contemporary of Akbar the Great. In Dabistan, he is referred to as a *dhunwa*, a cotton cleaner.
253. Guru Nanak (1469-1539): Literally, the word *nanak* means “one born at one’s *nana*’s (maternal grandfather’s) place”. He was the most important disciple of Kabir (see Ishwari Prasad,

*History of Medieval India*, Indian Press, Allahabad, 1925, pp. 554 and 572-73, and G. T. Bettany, *Encyclopaedia of World Religions*, Victory Books International, Delhi, Reprint 1991, p. 246). Born in November 1469 at Talwandi, on the bank of Ravi, son of Kalu Chand, a Bardi Khatri and an accountant. Married to Sulakshana from whom he had two sons, Sri Chand (1494) and Lakshman Chand (1497). In 1499, he renounced home and became a fakir. Mardana, a Muslim minstrel of Talwandi, and Bhai Baala joined him in his wanderings. On September 2, 1539, he anointed Lehna as his successor ("Angad", i.e. part of Nanak) and on September 22, 1539 he departed, at the age of 69 years, 10 months and 10 days. He followed Kabir's system of *Surat-Shabd-Yoga* and called his way as the *Ai Panth* or *Sahaj Yoga*. He never founded any religion, certainly not *Sikhism*. The word *sikh* merely means "a learner", one who follows the *seekh* (teaching) of his master. His deity was *Satt Purush*, the deity of *Sachch Khand* which is beyond the *Pind*, *Und* and *Brahmand*.

254. Kabir (1440-1548): A born saint (*svateh sant*), although formally a disciple of Ramanand. Nobody knows about his ac-

380

#### Notes

tual parents or birth date or caste or profession or marriage or children. Whether he was born at Maghar (Gorakhpur district) or Kashi (Varanasi) or Belulana village (Azamgarh district) or elsewhere is uncertain. He is known to be a weaver (*julaha*). Loi (literally, "blanket") is supposed to be his wife. He was a *bhakt* and a saint given to *Surat-Shabd-Yoga*, indeed the first great saint who laid the foundations of *Sant Mat*.

255. Paltu Das (18<sup>th</sup> century): One of the greatest mystic saints of all times, and yet we are not sure of the exact year of his birth and death. Without doubt, he was the contemporary of Nawab Shuja-ud-daula of Lucknow and the Mughal emperor Shah Alam. Through his family priest Govind Das who became a disciple of Bhika Saheb, Paltu came to be related to Bhika Saheb. Paltu was born in the village Nanga Jalalpur in Faizabad district (East U.P.) in the family of a Kandu *bania* (trader of the Vaishya caste). His Sufi diction, use of symbolism, erotic

mysticism and spiritual experience raise him to the status of the greatest Sufi saints.

256. *Four-janams doctrine*: The doctrine that guarantees salvation in four births or stages. But these stages can be prolonged or shortened depending upon the extent of your own effort and the degree of the grace and charity of the *Satguru (karni and meher)*, so that four *janams* or births can be shortened to two or three, while they can also be prolonged to five or six or even more.
257. *Three Sunns*: The first *Sunn* is between the sixth ganglion and *Und* (lower fringes of *Brahmand*); the second *Sunn* is beyond *Trikuti*, the *Dasam Dwar* of the saints; the third *Sunn* is *Mahasunn* – the barrier between *Brahmand* and *Satt Desh*.
258. *The seat of Parmatma*: For this see my translation of *Sar Bachan Radhasoami*, Prose, Part I, op.cit., para 19. Here the sixth ganglion is described as the seat of *Parmatma*.
259. *Ku-dhaar and su-dhaar*: The current of *Kaal* and *Maya* takes the *surat* downward and outward (*ku-dhaar*); the current

#### Notes

381

of the compassionate guru will turn the *surat* to the current of *satt* that goes upward and inward. This is *su-dhaar* in *Sant Mat* terminology.

260. *Triya-taap* or threefold afflictions: *Aadhi*, mental suffering; *vyadhi*, physical ailments; *upadhi*, grief caused by outside controversies or calamities or adverse circumstances and situations. These are the three afflictions.
261. *Companions*: The word “companions” here refers to the ten *indriyas*: five instruments of action and five of knowledge which indulge in the pleasures of sensual objects, thereby accumulating layers of dirt and filth and dust.
262. *Bedstead*: Refers to the sixth ganglion.



263. *Munnar* or *minar*: From Arabic *manarat*, lamp; from *nar*, fire. Tower of light and fire. *Sunn* is the Sphere of Spirit and is like that Tower of Light for which the word *munnar* has been used here.
264. Suchet Singh: The eldest son of Pratap Singh, the youngest brother of Soamiji Maharaj. Pratap Singh is also referred to in Radhasoami literature as “Chachaji” as people close to the family called him as *Chachaji* (Uncle).
265. Sujan Singh: The second son of Pratap Singh.
266. Sudarshan Singh: The third son of Pratap Singh.
267. Sumeet Singh: The eldest son of Suchet Singh.
268. Pratap Singh: The youngest brother of Soamiji Maharaj.
269. *Tamboura*: From Persian *tambur* and Arabic *tumbar*. An instrument with a long neck, four strings and no frets, used in Indian music to provide a drone – a sound one hears in *Trikuti*.
270. Kettledrum: A percussion instrument of definite pitch consisting of a hollow hemisphere covered with a skin or mem-

382

#### Notes

brane supported on a tripod. The pitch may be adjusted by means of screws which alter the tension of the skin. Its sound is heard in *Trikuti*.

271. Triveni: *Triveni* or *Tribeni* is thus described by Maharaj Sahab in his *Discourses on Radhasoami Faith*, Article 93, Soami Bagh, Agra, 1989, pp. 162-63:

“The conjunction of *Kaal* and *Adya* with the *Akshar Purush* resulted in the supply of considerable vital energy to them, and the work of creation of *Brahmand* commenced forthwith. In accordance with the methods employed for the evolution of creation of the spiritual regions, currents issued forth from the *Purush*, *Prakriti* and the *Akshar Purush* and completed the work of creation of the spheres appertaining to them. These

three currents are manifest in this sphere and are known as *Triveni*. The focus or reservoir which is directly below the seat of *Akshar Purush* himself is known as *Mansarovar*, and immersion in this reservoir of spirituality purifies the adept who reaches that stage, of all subtle impurities of Brahmand, that he may have imbibed during his upward journey through the region of the *Kaal Purush*, viz. Brahman or the Universal Mind.”

272. *Mansarovar*: Literally, “mental lake”; the reservoir of spirituality which is directly below the seat of *Akshar Purush* in *Sunn*. It is the innermost recess of Universal Mind.
273. *Sarangi*: A stringed instrument of India played with a bow.
274. Mental Lake or *Mansarovar*: See n. 272.
275. *Guiyan*: From *guae*, i.e. place, and *yaan*, i.e. *sharan*; thus *guiyan* is one who shares the same place or room or *kamra* or *camara*, from which we also have the word “comrade”.
276. Sleeping destiny or *soya bhaag*: As the *surat* had descended from *Satt Desh* to the regions of mind and body, on the way she left portions of its energy at the intervening spiritual stations which are all still there, awaiting its return. Of these portions, the *surat* has become oblivious but when it

#### Notes

383

ascends to those stations, these dormant portions come alive and the *surat* meeting them becomes reinforced. This is made possible by the *Satguru* who is said to rouse the “sleeping destiny” of the *jivas*.

277. *Yogi, yati* and *nathas*: One who seeks to yoke himself or bind himself together with his object of worship. The seven traditional systems of yoga in India are *Rajyoga* (Patanjali); *Gita yoga* (Krishna); *Jnan yoga* (Shankaracharya); *hatha-yoga*; *lai* or *kundalini* yoga; *bhakti* yoga; and *mantra* yoga. *Yati* is one who through penances and ascetic practices controls his senses and mind. *Nathas* are those who follow the teachings of Gorakhnath. (See also n. 208.)

278. Five Words or *Panch Shabds*: *Niranjan* of *Sahasdal Kanwal*; *OM* of *Trikuti*; *Rarankar* of *Sunn*; *Sohang* of *Bhanwar Gupha*; and *Sattnaam* of *Sattlok*.
279. *Vairag*: The word *vairag* is from *vai*, i.e. spend out, and *raga*, i.e. attachment; *vairag* therefore means “detachment from the phenomenal, sensual world”. (See also n. 163 and 285.)
280. Alienation or *gharibi* or *ghurbat*: I now realised that my native land is *Satt Desh* so that this realm of mind and matter became a foreign land for me and I became like an alien here.
281. *Yama*: See n. 46, 57, 61 and 102 also.
282. *Guru mat*: Another name for *Sant Mat* which is the same as *Radhasoami mat*. It is called as *guru mat* for the guru is the fulcrum of *Radhasoami Faith*. (See n. 176 also.)
283. Tax of karmas: (See also n. 219.) *Satguru saran gaho mere pyarey* – In this hymn, Soamiji Maharaj explains that protection (*saran* or *sharan*) of the guru can be sought only by one whose mind has been purged of the impurities of lust, anger, greed, delusion and ego all of which sprout in the soil of past karmas. It is only when the deleterious effects of the karmas are exhausted through spiritual practices and sufferings

384

#### Notes

that the mind becomes light and realises its utter futility and helplessness in attaining spiritual excellence. Then alone it becomes ready and capable of taking to the guru's sanctuary or *saran*. None with his ego in tact can seek and get the guru's protection. And once this is done, none will be more lucky than the one who has got into the guru's haven. It is the ego which lands a person in the mud and morass of forgetfulness and delusion, darkness of *meum-tuum* and “I-ness”. (*Meum* is Latin for “what is mine” and *teum* for “what is thine”.)

284. *Yoga*: It connotes the system of reverting the current of *surat* present in the eyes inward and upward and join or unite

it with the current of primordial energy (*chaitanya*) that comes from the top of *Dayal Desh*.

285. *Vairag*: It means the emotional condition of withdrawal of *surat* from immediate reaction to impressions coming from the outer world. (See also n. 163 and 279.)
286. *Jnan*: It refers to the ability to discriminate and discern the real from the unreal, the perennial from the perishable, the existent from the non-existent.
287. Dry as dust: The name given by Scott to the fictitious “revered Doctor”, a learned pundit to whom he addressed the prefaces of many of his novels; hence “Dry as Dust” is a heavy, plodding author, very prosy, very dull and boring, though very learned; an antiquary, a wiseacre.
288. *Avidya* or *Maya*: *Avidya* is ignorance without beginning (*anadi*) and rises from the will of the Lord or *karma-vidhata*, the source of *Adi Karma*. The Radhasoami faith has used several expressions to describe *Maya*: *avidya*, *vidya*, *varna*, *anjana*, *bhranti*, *bhram*, *mulaprakriti*, *thagini*, *daayan*, *choorhee*, *chamaree*, *chhaliya* and *kapti*. *Maya* and *avidya* are used as interchangeable terms. *Vidya*, in the sense of scholastic erudition and scriptural knowledge, itself becomes *avidya* for it hinders the path of devotion and shuts the learned person against the light of love, banishes him from the realm of veri-

Notes  
385

ties of life, debars him from spiritual practices, makes him arrogant and keeps him confined to the world of printed word which in the process of interpretation he only succeeds in distorting (*hey vidya tu badi avidya*: *Sar Bachan*, Poetry, Volume II, p. 76). *Maya* and *avidya* are identical in that *Maya* represents *avarana* (negative concealment) and *avidya* symbolises the positive aspect of projection. This is the import of the hymn just quoted. The Radhasoami faith therefore rejects the view that *Maya* and *avidya* are two distinct entities.

A close study of the Radhasoami Faith literature (Soamiji Maharaj, Huzur Maharaj, Maharaj Saheb and Babuji Maha-

raj) would lead to the following broad conclusions regarding the Radhasoami concept of Maya or *avidya*:

- that like the *Prakriti* of Sankhya, Maya is “material” and unconscious;
- that it is neither real nor independent. All motion needs a motor, and this motor is the same spirit or word-current issuing forth like rays from the sun, from various centres or spiritual-material suns, and diffused over all the space comprised in the second and third grand divisions;
- that it is the spirit-power or force, not Maya, which is the efficient factor behind all creation;
- that Maya is the inherent power or potency (*Shakti*) of Brahman and is coequal with him; it is absolutely dependent and inseparable from him. Maya and Brahman are related;
- that it is not *anaadi* (without beginning); it had a beginning and it accompanied *Kaal* in his exit from *Satt Desh*;
- that although unreal, it is positive like a dream;
- that it has two aspects – in its negative aspect it conceals reality and acts as a screen to hide it; in its positive aspect it projects the One as the many. It is therefore not only “non-apprehension” but also “misapprehension”. Its most vocal expression is the pseudo guru who both “con-ceals” reality and “projects” the unreal as the real;

386  
Notes

- that it is indescribable and no amount of adverse epithets can really depict its true colours, because it is neither real, nor unreal, nor both. It is not real because it has no existence apart from Brahman; it is not unreal, for it does project this *samsara* of appearance. Again, it is not real, for it is dark and the darkness vanishes with the dawn of light from Radhasoami *Dayal*. And it is not unreal for it is there, not *mithya* or false, as long as it lasts and it may indeed last a good length of time, over many births and deaths. It is not real, once again, for it is not real enough to constitute a limit on Brahman; and yet it is real enough

to give rise to this world of appearance, this innumerability (from which Radhasoami *Dayal* alone can redeem us to the world of oneness or *ekta*). And it is not both real and unreal, for this conception would be self-contradictory. It is, so to say, a rigmarole, a snare, a puzzle covered in a riddle inside an enigma – an *enfant terrible* who says one thing, does another, and who says and does awkward things at the most inconvenient times;

- that it is both phenomenal and relative and it is yet a mere appearance;
- that it is of the nature of superimposition. It is an error like that of a rope-snake or shell-silver. It is the superimposition upon one thing of the character of another thing. It is therefore wrong cognition or misapprehension;
- that it is removable by the divine or esoteric knowledge of Radhasoami Faith. When the real *vidya* or the consciousness of *Satt Desh* dawns, *avidya* or deceptive *vidya* vanishes. When the rope is known, the rope-snake vanishes;
- its locus as well as object is Brahman and yet Brahman remains untouched by it even as a magician is unaffected by his magic or the colourless *akash* is untouched by the dark colour attributed to it.

*Avidya* in Radhasoami faith is the darkening power (*tamas-pratyaya*); its essential nature is to cover or hide the real (*avaranatmakatvada vidya*). It operates in three ways: (i) as

Notes  
387

positive-wrong knowledge (*viparatagrahika*); (ii) as doubt (*sanshai-apasthapika*); and (iii) as absence of knowledge (*agrahanatmika*). One can become a victim of all three operations of *avidya* (ignorance), but such ignorance can do no harm to *vidya* or reality, just as mirage-water cannot make the sandy desert muddy.

Such cases of ignorance remind one of the story of a man of Merve who ran shouting one night through the city's streets: "Thief, Thief!" The people asked him, "Where is the thief?" "In my house", he said. "Did you see him?", the people asked

him. “No” came the reply. “Was anything missing?”, they asked. “No”, he said. “Then how do you know there was a thief?” “I was lying in bed when I remembered that thieves break into houses without a sound and move very quietly. I could hear nothing, so I knew that there was a thief in the house, you fool!”

All *avidya* is like mirage (*marichyambhah*), rope-snake (*rajju-sarp*), shell-silver (*shukti-rajata*), dusty surface of the sky (*akash-talamalinta*), city of Gandharvas (*Gandharva-nagar*), illusion (Maya), plantain trunk (*kadali-garbh*), dream (*swapn*), bubble (*jal-budbuda*), foam (*phen*), moving firebrand (*alata-chakra*), magical elephant (*mayanirmmit-hasti*), hair floating in the atmosphere due to defective vision or squint (*dvichandra-darshan*), pure magic (*indrajal*) and so on.

All these illustrations have been used by the masters of the Radhasoami faith, by Maulana Rum and other mystic saints. Hakim Sinai of Ghazna narrates the story of a father who said to his squint-eyed son: “Son you see two instead of one.” “How can that be?” the squinty replied. “If it were, there would seem to be four moons up there, in place of two.” This is the illustration of “double-moon”. (See also *n.* 4, 191, 240 and 300.)

- 289.** *Servus servorum*: Latin phrase meaning the “slave of slaves, the drudge of a servant”. *Servus servorum Dei* (the servant of the servants of God) is one of the honorific epithets of the Pope; it was first adopted by Gregory the Saint (590-604 AD).

388  
Notes

- 290.** Spell: A verbal formation considered as having magical force to subdue and control the mind and character.
- 291.** *Sanyams*: These refer to the five *yamas* or abstentions and five observances. The five *yamas* are not to injure, lie, steal, be sensual or greedy; the five observances or *niyamas* are to be clean, content, self-controlled, studious and devoted to one’s duties.

292. Five fires: Fire has three major functions: to burn, to cook and to shed light. The difference in functions does not prove that there are three different fires. Differences are unreal for they are grounded in the same fire. *Bhavanopanishad*, in Verse 17 says: “Under the stimulus of the ten *praan* energies, a fire is engendered in the stomach in five ways: *rechak*, *pachak*, *sosak*, *dahak* and *plavak*.

According to Vaishesika the fire substance manifests itself in four forms in the phenomenal world: fire on the earth, fire in the lightning, fire in the stomach, and fire in metals like gold and gems. In the world of elements, fire is the element which alone is capable of complete transformation of the material object, especially in qualities like *roop* (colour), *rasa* (taste), *gandh* (smell), *sparsh* (touch) of the earth-born things. The Pilupaka theory of the Vaishesika shows how each particle of the *ghat* (clay pitcher) is burnt and destroyed by fire, and then changed into a new form.

Since the food eaten by a person is completely transformed into seven new *dhatus* like blood, bones, semen etc. through the metabolic process, a fire transformer exists in the stomach – *jathragni*. With the aid of five *praan* *vayus* this fire becomes five fires: *kushavaka*, *udgaraka*, *kshobhaka*, *jranbhaka* and *mohaka* – which help in digesting five types of food which we eat, suck, lick, drink, chew or munch.

When the fire helps excretion, it is called *rechak*; when it aids digestion it is called *pachak*; when it helps in drying the phlegm, it is referred to as *sosak*; when it helps burning the eaten stuff, it is called as *dahak*; and when it helps in filtering

Notes  
389

liquids, it is called *plavak*. When this stomach-fire is predominated by the *naga-praan* – that which causes vomiting and eructation – it again becomes fivefold having the properties alkaline, inducing eructation, stimulating appetite, inducing yawning, and temptation to eat. These ten properties of the stomach-fire in the navel centre are termed as ten *Shaktis* of yogis in the tantric lore. Soamiji Maharaj, in para 57 of *Sar Bachan*, Prose, Part I, alludes to this *panchagni*.



293. Plight: Literally, “perilous state”.

294. Vedas, *Shrutis* and *Smritis*: They are four: Rig-Veda, Sama-Veda, Yajur-Veda and Atharva-Veda. They are interpreted by a set of works called as *Brahmanas*. These were condensed in Upanishads numbering 108 of which the major one’s are 13 only – the Brahadaranyaka, Chandogya, Isa and Kena, Aitareya, Taittiriya and Kaushitaki, Katha, Mundaka, Svetara-vatara and Prasna, Matri and Mandukya. The Vedas, the *Brahmanas* and the Upanishads are called as *Shruti* or the revealed truth. The epics like the *Mahabharat* and *Ramayan*, the Laws of Manu and 18 Puranas are called *Smritis* (not revealed but remembered). (For 18 Puranas see n. 51)

The six Vedangas are: Shiksha, Kalpa, Vyakaran, Nirukta, Chhand, and Jyotish. The four Vedas have four *Upavedas* – *Ayurveda* of the Rig-Veda, *Dhanurveda* of the Yajur-Veda, *Gandharaveda* of the Sama-Veda (music), and *Shilpa* of the Atharva-Veda (architecture and things). The four *Upangas* are the additional limbs of Vedas: History (Puranas), Logic (Nyaya), Ethics (Mimamsa) and Law (the Dharma-shastra). The six *Darshan Shastras* or aspects of truth are Nyaya, Vaishesika, Sankhya, Yoga, Mimamsa and Vedanta. (For details see my *Dictionary of Indian Religions, Saints, Gods, Goddesses, Rituals, Festivals and Yoga Systems*, op.cit., and my translation and commentary of *Sar Bachan Radhasoami*, Prose, op.cit.)

295. Nyaya: (Sanskrit) Literally, “argumentation”; one of the six ancient Indian schools of philosophy. It was founded by the sage Gotam also known as “Gautam” and as “Akshapada”.

390

Notes

The word “Nyaya” suggests that the system is predominantly intellectual, analytic, logical and epistemological. It offers a scheme of gaining knowledge, salvation through attendance at logic classes. As an individual rises higher in intellectual understanding, the soul becomes indifferent and is no longer distracted by the fruits of past karmas. The highest state – freedom from the pain of rebirth – can be reached only through death, whereupon presumably one can really become proficient at logic. It is also called *tark-shastra* or the science of reasoning,

*pramaan-shastra* or the science of logic and epistemology, *hetuvidya* or the science of causes, *vada-vidya* or the science of debate, and *anviksiki* or the science of critical study. Gotam's *Nyaya-Sutra* was commented upon by Vatsyayana in his *Nyaya-bhashya* on which Uddyotakara wrote his *Vartika* which was commented upon by Vachaspati in his *Tatparyatika*.

- 296.** Vedanta: This is later or Uttar Mimamsa and the sixth and the most extensive of the orthodox schools of Indian philosophy after Nyaya (logic), Vaishesika (atoms), Sankhya (enumeration of the stages of reality), Yoga (yoke or union), and Purva Mimamsa (investigation). Vedanta means "end" (*anta*) of the Vedas, referring to the last part of the Vedas – the Upanishads. The central doctrine of Vedanta is that God (Brahman) and the soul (*atman*) are one. Brahman, the highest Self of the Upanishads, is held to be something different from and vastly superior to such divine beings as Vishnu or Shiva, who had been the chief objects of popular worship in India.
- 297.** Five Words or *Panch Shabds*: See n. 278.
- 298.** Positivism: The philosophical system that bases knowledge on precept, intuition and love.
- 299.** *Triloki*: The three realms: *Pind*, *Und* and *Brahmand*.
- 300.** Maya: The cosmic illusion, the deception by which the Divine One appears to be the Material Many, and by which the phenomenal world appears to be real. The term is also used to mean divine, supernatural power. ( Also see n. 4, 191, 240 and 288.)

Notes  
391

- 301.** Seven islands: The seven islands are the so-called seven continents. In Indian cosmology, the earth is described as a flat disc of enormous size. In its centre was Mount Sumeru, round which sun, moon and stars revolved. Around Meru were four continents, separated from the central peak by oceans, and named according to the great trees which stood on their shores opposite Meru. The southern continent on which human beings dwell had a *jambu* (rose-apple) as its distinctive tree, and it was therefore called "Jambudvipa".

The southern zone of this continent, separated from the rest by the Himalayas, was “the Land of the Sons of Bharat” (*Bharatvarsh* or India). *Bharatvarsh* alone was 9,000 *yojans* across and the whole of Jambudvipa 33,000 or according to some sources, 100,000 *yojans*. (1 *yojan* = approx. 4.5 miles; some regard it as equal to 9 miles). This fantastic geographical scheme was not the only one.

In the Puranas, Jambudvipa is described as a ring around Meru, separated from the next continent *Plaksadvipa* by an ocean of salt. *Plaksadvipa*, in turn forms a concentric circle round Jambudvipa and so on to make a total of seven continents, each circular and divided from its neighbour by an ocean of different composition – starting with Jambudvipa’s salt ocean and moving outwards, of treacle, wine, *ghee*, milk, curd and fresh water respectively.

This brilliantly imaginative picture of the world, which aroused the scorn of Lord Macaulay, seems to have been implicitly believed in by later Hindu theologians, and even the astronomers could not emancipate themselves from it, but adapted it to their spherical earth by making Meru the earth’s axis and the continents zones on the earth’s surface.

The oceans of butter and seas of treacle formed an effective barrier to the growth of a true science of geography. The seven continents cannot in any way have been related to actual portions of the earth’s surface, though some modern students have tried to identify them with parts of Asia and as far as is known, no attempt was made to collate the experience of travellers as practical geography.

392

Notes

302. *Naukhand*: It refers to the nine spheres of Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn, Firmament or the Fixed Stars, and Crystalline Sphere.
303. Open secret: Something that is supposed to be secret but has become widely known.
304. *Shabd* being the exhaling part, and *surat*, the inhaling part of the *praan* or life-breath.

305. *Chaitanyata*: Vitality; physical, mental and spiritual vigour or energy. The power or ability to continue in existence, live or grow; vital force.
306. *Aut* and *paut* or “Word is warp and woof”: Word is immanent in the length and it informs the breadth.
307. *Fakir* or *Faqir*: A saint. The letter *fe* + *faqa* or fasting; *qaaf* = *qanaat* or contentment; *ye* = *yaadgaar* or remembrance of the Lord; *re* = *riyazat*, penances, repentance and spiritual practices like recitation of the Name, contemplation on the form of the *murshid*, and meditation on *Ism-i-Azam*. ( See n. 148 also.)
308. Crescendo and decrescendo: Crescendo is the rising volume and intensity; decrescendo or diminuendo is the falling volume and intensity.
309. *Vizier*: A high official in certain Muslim countries, especially in the former Ottoman Empire. Viziers served in various capacities such as that of provincial governor or chief minister to the Sultan. *Wazara*, in Arabic means “a burden”. Vizier, therefore, means a top administrator who carries the burden of running the kingdom. In chess, *vizier* is the “Queen”.
310. *Chaurasi*: According to Hindu *shastras* there are “eighty-four lakh or eight million, four hundred thousand, species of life” on earth. According to Puranas, and Ramayan and Mahabharat, these eighty-four lakh species comprise of 1,000,000 aquatic creatures; 2,700,000 terrestrial creatures other than human beings; 1,000,000 types of insects; 1,000,000

Notes  
393

kinds of birds; 2,300,000 species of quadrupeds; and 400,000 genetic types of human beings (total = 8,400,000). According to *Sant Mat*, the three *gunas* in their downward course became associated with the 25 *Prakritis*. They also entered into mutual combination with each other. Thus, 84 compound currents – 75 of matter and 9 of *gunas* referred to – passed into the third division of the Creation. These 84 subtle currents are known as the *chaurasi laksh* (literally, “the subtle 84”). The material forms, the constituents, and functions of all animate and inanimate cre-

ation in the third grand division (*Pind Desh*) have been evolved out of these 84 currents. (1 lakh = 100,000)

311. *Dasam Dwar*: *Sunn* is the *Dasam Dwar* (Tenth Gate) of saints, starting from the mouth, two nostrils, two ears, two eyes, *Sahasdal Kanwal* and *Trikuti*.
312. Bewilderment or *moh*: For a fuller treatment of *moh* see my *The Guru in Indian Mysticism*, MG Publishers, Agra, 1994, pp. 149-57.
313. *Naaseh*: Adviser; *panda* is pedagogy.
314. Comrade or camaraderie: From Sanskrit *camara*, “room”; a close associate or companion sharing the same room.
315. *Charpoy*: From Persian *chaharpai*, “four legs”; also called as *khaat*, a bedstead of woven webbing or hemp stretched on a wooden frame on four legs, common all over India.
316. Equity: Reasonable and fair. A system of jurisprudence founded on principles of natural justice and fair conduct. It is supposed to be the basis of function of *Dayal* as distinguished from that of *Kaal*, for it mitigates its inflexibility as by providing a remedy where none exists in law. It ensures equity of redemption – the right that a mortgagor has in equity to redeem his property on payment of the sum owing, even though the sum is overdue.
317. *Jada-chetan-ki-gaanth* or the “knot of primordial energy with Matter and Mind: The *jada-chetan-ki-gaanth* is first tied up

394

Notes

at *Trikuti*; then at the sixth ganglion; and then at the ganglion of solar-plexus.

318. *Hirs*: Vain ambition; a desire for something which others have and which one wishes to have without being qualified to receive it.
319. *Havas*: Operation of the mechanism involving the release of tension, brought about by re-enacting in fantasy a situation in

which a goal is attained. Technologically, in Freudian psychology, it is called “wish fulfilment”. Wishful thinking is the erroneous belief that one’s wishes are in accordance with reality. This is *havas* properly so called.

320. *Sunn samadhi*: *Samadhi* is the ecstatic state in which one’s connection with the external world is snapped. *Sunn samadhi* is *niruddha*. In conscious *samadhi*, consciousness of the object of meditation persists, while in supra-conscious *samadhi*, it is transcended. The former is *ekagra*; the latter is *niruddha*. Conscious *samadhi* is of four types: *savitarka*, *savichara*, *sanada* and *sasmita*. In *savitarka samadhi*, the *chitt* is concentrated on a gross object of meditation, like the tip of the nose, or the image of a deity etc. in *savichara samadhi*, the *chitt* is concentrated on a subtler object, like the *tanmatras*. In *sanada samadhi*, the *chitt* is concentrated on a still subtler object, such as the senses. And in *sasmita samadhi*, the *chitt* is concentrated on the ego substance with which the self is generally identified.

But in supra-conscious *samadhi* the meditator and the object of meditation are completely fused together and no consciousness of the object of meditation survives. No new mental modifications now arise and they remain checked (*niruddha*), even if the latent impressions continue. If fire is restricted to a particular fuel, it burns that fuel alone. But when that fuel is completely burnt, fire also dies down. Similarly, in conscious concentration the mind is fixed on the object of meditation alone and modification arises only in respect of this object of meditation. But in supra-conscious concentration, even this mo-

Notes  
395

dification ceases. It is the highest form of yoga which is divine madness, perfect mystic ecstasy. This is called as *Sunn samadhi* in *Sant Mat*.

321. Jinn, ghosts and goblins: Jinn is the plural of jinni or “djinn”. It is a spirit in Muslim mythology who could assume human or animal form and influence us by supernatural powers. The term “ghost” is the *bhoot* or the disembodied spirit of a dead person supposed to haunt the living as a pale or shad-

owy vision. Goblin is a small grotesque spiritual creature, regarded as malevolent towards human beings. All three symbolise superstitious beliefs and imaginary fears and doubts.

322. *Rekhta*: It is from *rekhtan*, which means “to scatter”; thus *rekhta* means “that which is scattered”. It is a language which comprises words drawn from different languages; a mixed language; it also refers to Urdu couplets within a scattered strain.
323. Emblematic: That which is the insignia or representative or concrete symbol of something which is abstract; *lakhayak*.
324. A *varna* is an articular (literal) sound, wholly different from its basic sound (*dhvani*) and from its symbolic form (*roop*). The eternal *varna* is Radhasoami *Dayal* and the sounds and the symbols are only the vehicles of the manifestation of the eternal *varna*. When Radhasoami *Dayal* – the eternal *varna* – is pronounced in five or six different ways – *Niranjan*, *OM*, *Rarang*, *Sohang*, *Satt* – these are not five or six different *varnas* but only five or six different manifestations of the same *varna*. The word *OM* includes the Word *Niranjan*, *Rarang* includes *OM*, *Sohang* includes *Rarang*, *Satt* includes *Sohang* and Radhasoami includes each one of them, all the five.

The sound that is automatic, unstruck melody or *anhad shabd*, peculiar to each subdivision, and which is explained to a novice at the time of initiation, and through which he has to lift his spirit (*surat*) upwards, is called *dhunyatmak*. The names that are uttered by tongue such as Shyam, Ram, Gopal and so on are *varnatmak* (*varna* means “outer garb” or “word to articulate a name”).

396  
Notes

In certain sounds, like the ringing of a bell, beating of a drum, the roar of thunder, the sound of laughing or crying, no letters are there or manifested; this sound is *dhvani*. In certain other sounds, like a man’s articulate speech, letters or *varnas* are manifested; this is *varnatmak shabd*. Sound is always produced by the contact of one thing with another: of the hand and the drum in the case of unlettered sound and the vocal organs and ear in the case of uttered speech. But the *anhad shabd* is

unstruck, unbeaten, uncreated and self-produced. It is not caused by the striking of one thing against another.

In short, *shabd* or sound is of two kinds: *dhvani* and *varna*. The first or unlettered form of *shabd* (sound) or sound in its subtle form is *dhvani*. Lettered sound is called *varna* which means letter. What is expressed as the string of letters from *a* to *ksa* (the first and last letter of Sanskrit alphabet) is called *varna* and that which is not expressed by any alphabetical mark (*matra*) is called *dhvani*. Fundamentally, *dhvani* is the real substance without which *shabd* would remain inconsequential. The *dhvani* is the subtle aspect of the *jiva*'s vital force (*shakti*) which is consciousness. It is in the form of *dhvani* that this *shakti* appears in and disappears from a *jiva*'s body. It is the *shakti-dhvani* which is called as *nada*, *praan*, *jivaghosh* and so on.

325. From the phenomenal point of view this *samsara* is quite real. It is not an illusion; it is a practical reality. [See my translation and commentary of *Sar Bachan Radhasoami*, Prose, Part II, op.cit., para 130: "All this *samsara* is made of matter but in this, *Naam* (Name) is excellent."] This *samsara*, which is desolate (*ujaad*) has been taken to be inhabited (*basti*) and its *padarathas* (categories), which are transitory and perishable and non-existent, are accepted as real and existent, but of that which is *Satt* (Existent) in it, man is unaware.

The *Sant Mat*, like the Vedanta, distinguishes between the dream state from the waking state. Things seen in a dream are quite real and true as long as the dream lasts; they are sublated only when we are awake. Likewise, this *samsara* is quite real

Notes

397

so long as true knowledge born of guru *bhakti* (devotion to the guru) does not dawn. According to Vedanta:

*Brahman satyam, jagat mithya,  
jivo brahammaiva naparah.*

(Brahman is the only reality; the world is ultimately false and the individual soul is non-different from Brahman.)



The Radhasoami Faith agrees that from the phenomenal point of view, the *samsara* is quite real; it cannot be dismissed as illusion. It is a practical reality. It is as real as a dream, but things seen in a dream last as long as the dream lasts. They begin to look dream-like only when we are awake. Similarly, the world is quite real so long as true knowledge through *Surat-Shabd-Yoga* does not dawn. But, then, dreams are private – mine and yours; they are not public; they are the creations of the dreamer who is the *swapnsrshsta*.

But this *samsara* is public. It is the creation of *Kaal* and *Maya*; *Ishwar* is here the *srhsta*. But the *jiva* has forgotten (*bhool*) that his *surat* does not belong to *Kaal* and that he can only live as an alien in the *Kaal Desh* which he must leave sooner, rather than later. As soon as this realisation comes, his *bhool* or forgetfulness vanishes and he takes the shelter of the living master who knocks this forgetfulness out of him.

Along with forgetfulness, *bhram* (taking the shell for the silver) also vanishes, and so are driven away his false dharmas and vicious karmas and his state of dream (*ghaflat*). The world of diversity or innumerability (*anekta ka bhram*) falls asunder; duality recedes, the covers of *avidya* (*avarana*) which concealed his unity with Radhasoami *Dayal* begin to tear apart; the universe of artificial names and outer forms (*vikshep*) gets blasted. Radhasoami *Dayal* becomes his locus or *ashraya*.

The Radhasoami view of *samsara* is spelt out in the eleven opening lines of *Sar Bachan*, Prose, Part I wherein it is declared that this *jagat* (phenomenal world) is perishable (*nash-man*) and all its causes and effects are also perishable; that the wise and shrewd man is he who having carefully examined the burden of its activities (*karobar*) and having disco-

vered that this is a fantasy world (*kalpit*) and mythical (*mithya*), has fruitfully and gainfully employed this human body (and its related instruments and material) in the remembrance (*sumiran*) and contemplation (*bhajan*) of the Absolute Lord; that having benefited from things with which the Supreme Doer (the Absolute Lord) has equipped this human frame, he has restored his invaluable core (*jauhar-i-be-bahaa*,

i.e. the quintessence of his being or *tattva vastu* which is the *surat* or *jivatma*) into its real, original abode – the Radhasoami Sphere whence it descended.

Again in *Sar Bachan*, Prose, Part II, para 19 the Revealer of the Radhasoami Faith has said: “This *samsara*, which is desolate (*ujaad*) has been taken to be inhabited (*basti*) and its *padarathas* (categories), which are transitory and perishable and non-existent, are accepted as real and existent, but of that which is *Satt* (Existent) in it, man is unaware. Then how can the *jiva* manage to live (a spiritual life) and how can he become engrossed in *satsang*?”

Likewise, in para 130 (ibid.) Soamiji Maharaj declared: “All this evolved *samsara* (vast expanse) from the beginning to the end, is made up of matter (*maans* or flesh) but in this, *Naam* (Name or Word or *anhad shabd*) is excellent. So those who have accepted the *Satguru* as the chief category, they will be saved or else their flesh, like the others, will be baked in the fire of *chaurasi*.”

As it is, the Radhasoami Faith treats this *samsara* as perishable but having the imperishable principle incorporated in it. The Radhasoami Faith therefore cannot be attacked for treating this world as unreal. The metaphors are metaphors, and stories, stories; they should be not stretched beyond the breaking point. The position of the Radhasoami Faith is that the world is only an appearance; it is not ultimately real. It becomes sublated when knowledge dawns. But so long as it does not happen and as long as we live in this world, we cannot take it to be unreal. It is a practical reality, indeed a necessity, or else Radhasoami *Dayal* would not have launched on this creation and would not have created *Kaal* which he did “deli-

Notes

399

berately”. This *samsara* then is a workable hypothesis. The Radhasoami Faith does not ask you to become a recluse or a hermit dwelling in caves or forests. This world is absolutely necessary, and every seeker must live as a householder. Even the saints who descend for deliverance live as householders. This because it is only as an ordinary householder that the master

can really correspond with the ordinary mortals who live in this world, looking after their hearth and home.

As a householder, the master's language can be easily understood by the ordinary human beings and they can manage to develop that intimacy with him without which their spiritual journey would not even commence. After all, the Radhasoami Faith is *Sahaj Marg*, involving no ascetic practices, no penances, no rituals and ceremonies, no *yajnas*, no fasts, no pilgrimages, no complicated mantras.

As it is, the master must live in the simple style of an ordinary householder. But even this world, in the end, is indefensible. It is incompatible with *paramartha*. One cannot have both – the world of matter and mind, and the *Satt Desh*. Even when Radhasoami *Dayal* said that the lucky ones will have both *swarth* and *paramartha*, he never meant to suggest that you could cross this ocean of *samsara* on a boat of gold and silver. That boat will have to be of *shabd* and the oarsman will have to be the perfect living master, not the pseudo or the “hidden” guru.

326. *Moh*: Bewilderment; attachment; loss of discernment and discrimination between the Real and the unreal.
327. *Mada*: Pride; inebriation; vainglory; hauteur; self-esteem.
328. *Kama*: Prurience; concupiscence; lechery; lust.
329. Burning one's boat: To cut oneself off from all means of hope and retreat to this world. The allusion is to Julius Caesar and other generals who burned their boats or ships when they invaded a foreign country, in order that their soldiers might feel that they must either conquer or perish, as retreat would be impossible. Likewise, the spiritual seeker has to burn all his

400

*Notes*

boats in relation to this world so that he may make it to Radhasoami Abode.

330. Cunning and skulduggery of Maya: In John Bunyan's *The Pilgrim's Progress*, Standfast tells his friends about Madam

Bubble – a woman in very pleasant attire who offered him her body, her purse and her bed. But being both weary and sleepy and poor as an owl, he repulsed her. But then she smiled and Standfast became angry but it did not matter to her in the least. She renewed her offers and said that if he was ruled by her, she would make him great and happy: “I am the mistress of the world (Maya) and men are made happy by me.” He asked her name and she replied that she was Madam Bubble. This set Standfast further from her but she persisted in following him with enticements. It was thus that he fell on his knees to pray to Lord for help. And then came Great-heart and his party of pilgrims which drove Madam Bubble away. Mr. Honest then confirms that he had seen her as a tall, comely dame, somewhat of a swarthy complexion, speaking very smoothly, giving you a smile at the end of each sentence, wearing a great purse by her side, with her hand fingering her money as if it was her heart’s delight. Great-heart verifies that she is a witch, practices sorcery, haunts this land so that it is called the Enchanted Ground. Whosoever lays his head in her lap has laid it on the block over which the axe would fall at any moment; whosoever looks into her eyes is turned against God. She maintains in her splendour all the enemies of religion.

She is the greatest deceiver, a great gossip, always pursuing some pilgrim or the other. She is a bold and impudent slut and she will walk with any man, with any god. She lambastes and jeers at pilgrims but sings hosanna to the rich. She declaims against the honest but she acclaims the cunning; she impugns and castigates the pure, but she adores and venerates the dirty and the wicked. She reviles the devotees and fulminates against the lovers of God but plaudits and extols the worldly-wise. She chastises and excoriates the men of wisdom but she writes encomia and presents bouquets to sophists and the shallow scholars.

#### *Notes*

401

She decries and discharges those who seek to curb their lusts and anger, their ego and attachments; but she adulates and lauds the womanisers, hunters of wealth, and the pursuers of power and position. She flays and pillories the spiritualists but rhapsodises the formalists. She inveighs against the candid and

the frank but eulogises and commends the hypocrites and pretenders. She is always nit-picking and carping of the faithful and the believers but is fulsome and sings paeans for the unfaithful and the atheists. She is a flirt, loves banqueting, gambling and feasting. She is always at one full table or another. She has her time and open places for cheating and she avows that none can show a good comparable to hers.

She promises to dwell with children's children if they will but love her and admire her. She will cast out of her purse gold like dust in sinful places and to the suckers and exploiters, but will deny it to the needy. She loves to be sought after, spoken well of, and to lie in the bosoms of men. She is never weary of commending her commodities and she loves them most that think best of her. She will promise to some crowns and kingdoms if they will but take her advice; yet many she has brought to the halter and ten thousand times more to hell.

[Kabir has referred to such cases where Maya looted and plundered the merit of gods and even sages:

“Ram's bride (Maya) has plundered the bazaar of this world. She has looted the city of gods; she has robbed the city of snakes; she has pillaged the three *loks* (worlds) which sob and cry. She has spoiled Brahma, she has polluted Shiva, and she has raped Narad who fell down flat. She razed a sage like Shringi to dust and tore asunder the chastity belt of Parashar *rishi*. She ruined the honour of Gorakhnath and she disgraced the *yogeshwars* devoted to reflection. I escaped her snares by the grace of my preceptor who gave me the chord of Sound (*anhad shabd*) which put me across this formidable ocean. Kabir sayeth: ‘O sages, beware of this dacoitess!’ ”

Again he says:

“This Maya (Madam Bubble) is a veritable robberess, a *thugini* who has defrauded the whole world. But I salute the

‘Super *Thug*’ (my preceptor) who has tricked this trickster. Madam Bubble is so enticing that it has bewildered those who know (*jaan*) and has confounded even those who know even better (*sujaan*). She has chased and caught up everyone who tried to run away from her. She is a shrewd archeress and her

darts make no mistake. O Kabir, Maya is a flim-flam who acts as a cozen and clouds the vision through pretensions of love. One who is unwary is beguiled by her and is pillaged, only to shed tears at the jiggery-pokery with which she swindles everything (all merit) one has. O Kabir, Maya is a venomous aculeate (*dankini*) that bites everyone with its sharp, poisonous fangs. I will tear out her denture if she dares even to come anywhere near the saints. She is a man-eater that swallows up the whole world with her hands coloured with myrtle, eyes with mascara and hair neatly tied.”

Madam Bubble captures the mind, darkens the judgement, knocks out discretion and destroys reason. Once the mind is bewildered the spirit-entity cannot do anything. How difficult it is to save the mind from her onslaughts is referred to by Kabir thus:

“Nobody has been able to tame one’s mind, just none. Witness the pathetic sight of Shringi *rishi* who had lost even passing acquaintance with enjoyment of sense-objects, being carried off to Ayodhya by an enchantress fixed on the *rishi* by its ruler, Dasrath. A sage like Parashar, who used to practice severe penances, living on air with his skeletal frame, was lured and hoodwinked by the beautiful figure of Ganika, an expert in the use of suggestive idioms of blarney. The god Indra whose consort is as beautiful as Shuchi whom he ever kept close to him, got involved in a sex scandal with the wife of the sage Gautam. Even the mind of a god like Shiva, whose wife is the fabulous Parvati, is unsteady, running from place to place, and he succumbed to the charms of the magical, attractive mien of Mohini and began to sob. Witness the plight of Brahma who lives like a lotus and is called as the father of the world, committing incest with his own daughter, Savitri, whom eventually he married. O Kabir, *jiva* cannot attain peace unless and until he subdues and subjugates his mind.”]

Notes

403

Thus Madam Bubble has drawn lots of people into hurtful lusts and drowned them in destruction and perdition. It was she that set Absalom against his father and Jeroboam against his master. It was she that persuaded Judas to sell his master and that prevailed with Demas to forsake the godly pilgrim’s life. None

can tell of the mischief she does. She divides rulers from subjects, parents from children, husband from his wife, man for himself, flesh from the spirit.

331. *Kali*, in dice games, is the ace, and a symbol of ill luck; the “Dark Age” following *Krta*, *Treta* and *Dwapar*. Their lengths are respectively 4800, 3600, 2400 and 1200 years of the gods, each of which equals 360 human years. Each *yuga* represents a progressive decline in piety, morality, strength, stature and longevity and happiness. We are at present in *Kaliyuga* which began, according to tradition, at midnight of February 17, 3102 BC, immediately at the end of the *Dwapar* when Abhimanyu’s son Parikshit was crowned king of Hastinapur. The *Kaliyuga* is to last 3,60,000 years and its chief characteristic is lack of dharma, truth and forbearance. In the *Satyuga*, procreation came by pure wishing; in *Treta*, by thinking; in *Dwapar*, by touch; and in *Kaliyuga* by sexual intercourse.

The Vishnu Purana thus describes the state of *Kaliyuga*: “The kings will be of churlish spirit, violent temper and ever addicted to falsehood and wickedness. They will inflict death on women, children and cows; they will seize the property of subjects, be of limited power, and will for the most part, rapidly rise and fall; their lives will be short, their desires insatiable, and they will display but little piety. The people of various countries intermingling with them will follow their example; and the barbarians being powerful in the patronage of princes whilst purer tribes are neglected, the people will perish. Wealth and piety will decrease day by day, until the world shall be wholly depraved. Property alone will confer rank, wealth will be the only source of devotion, passion will be the sole bond of union between the sexes, falsehood will be the only means of success in litigation, and women will be the objects merely of sensual gratification.

404

#### Notes

Earth will be venerated only for its mineral treasures (i.e. no spot will be particularly sacred); the Brahmanical thread will constitute a Brahmin; external types will be the only distinctions of several orders of life, dishonesty will be the universal means of subsistence, weakness will be the cause of depend-

ence, menace and presumption will be the subterfuge for learning, liberality will be devotion, simple ablution will be purification (i.e. gifts will be made from the impulse of ordinary feeling, not in connection with religious rites or as an act of devotion, and ablution will be performed for pleasure or comfort, not religiously with prescribed ceremonies and prayers).

Mutual assent will be marriage, fine clothes will be dignity, and water afar off will be esteemed a holy spring. The people, unable to bear the heavy burdens imposed upon them by their avaricious sovereigns will take refuge among the valleys and be glad to feed upon wild honey, herbs roots, fruits, flowers and leaves; their only covering will be the bark of trees, and they will be exposed to cold and wind, and sun and rain. No man's life will exceed three-and-twenty years. Thus in the Kali Age shall evil flourish, until the human race approaches annihilation."

**332. Damocles' Sword:** Impending evil or danger. Damocles, a sycophant of Dionysius the Elder, of Syracuse, was invited by the tyrant to try the felicity he so much envied. Accepting, he was set down to a sumptuous banquet, but overhead was a sword suspended by a hair. Damocles was afraid to stir, and the banquet was a tantalising torment to him.

**333. Panacea:** Greek word meaning "all-healing"; a universal cure. Panacea was the daughter of Æsculapius (god of medicine), and the medicine that cures is the daughter or child of the healing art. In the Middle Ages, the search for the panacea was one of the alchemists' self-imposed tasks; and fable tells of many panaceas, such as the Promethean unguent which rendered the body invulnerable, Aladdin's ring, the balsam of Fierabras and Prince Ahmed's apple.

Notes

405

**334. Vivek:** Faculty of discrimination between the true and the false, the fleeting and the permanent, between the real and the unreal. One of the four *sadhanas* or accomplishments prescribed by Shankaracharya for those who wish to qualify themselves to acquire jnan.



335. *Neti, neti:* According to Radhasoami Faith, Brahman (Universal Mind) is not absolute as he is portrayed in the Upanishads. It is not the absolute truth or absolute knowledge or absolute bliss or absolute beauty. It represents the dregs of the purely spiritual region. At its top – the *Paar* Brahman – is *Akshar Purush* located in the lowest part of *Mahasunn*. The *Satt Desh* is far ahead of the *Mahasunn* region, which is the vast buffer between the *Brahmand* and the *Satt Desh*.

The object of Radhasoami Faith is to obtain access to *Satt Desh* and not remain confined to *Sunn* or to *Mahasunn*. The *Akshar Purush* (Imperishable Deity), who is the *Paar* (transcendental) Brahman in Radhasoami Faith, is said to be “almost immune from dissolution” but even he is not absolutely immune from *pralai*.

The Upanishads however do not show any awareness of the regions beyond *Sahasdal Kanwal (turiya)* and show only a very dim glimpse into *Trikuti (Aumkara Pada)*. They remain confined to the region of *Maya* and *manas* (see *Bachan Babuji Maharaj*, Volume II, Soami Bagh, Agra, 1980, Discourse 64). Their empirical and negative description of the Absolute by means of *neti neti* negates all description about Brahman but not Brahman itself. But the Upanishads are totally unaware and unconscious of that which lies beyond the *Paar* Brahman, viz. *Satt Desh*, of which the top is Radhasoami Abode. He is the Absolute, not the Brahman or *Paar* Brahman, not even *Satt Purush* who himself cannot ascend to Radhasoami Abode but whose abode *Sattlok* is absolutely free from dissolution and from *Kaal* and *Maya*.

Those who are confined below *Mahasunn* remain engrossed in plurality and will go on revolving in the cycle of birth and death. Fear proceeds from diversity; unity alone is fearless. This

unity is attainable only in *Sattlok*. Grief and delusion vanish only for him who realises this unity – the unity between *surat* and *shabd*. All joys of *Brahmand* are totally eclipsed by the supreme joy of *Satt Desh*. Just as rivers, leaving their names and forms merge into the ocean, so a Radhasoami practitioner

rising above “names” and “forms” becomes one with the Absolute, i.e. Radhasoami *Dayal*.

**336.** *Yogeshwars* and Vedantists: The *yogeshwars* like Vyasa and Vashisht remained confined to the spheres of *Trikuti* or *Sunn*.

Vedantists: Those who know the four parts of the Vedas. The first part is called *Adhikari*, the second *Vishaya*, the third is *Sambandh*, and the fourth, *Prajyjan*.

*Adhikari*: One who is qualified, or the one who has attained the four *sadhanas*, viz.

- *vivek* or discriminating wisdom which can distinguish the perishable from the permanent;
- *vairag* which means a distaste of all sensual pleasures and of the happiness enjoyed with the gods;
- *shat sampatti*, viz. *sama*, *dama*, *uparti*, *titiksha*, *shraddha* and *samadhanta* – unruffled mind; subjugation of passions; not to be affected by the duality of opposites; continuous generosity and forgiveness; unwavering faith in the revealed Word, in the guru and in one’s own *atma*; and treating everyone alike with a mind that is tranquil and steady – and
- the burning desire for emancipation (*mumukshatva*).

*Vishaya*: The second part of Vedanta is *Vishaya* the core of which is that Brahman (Universal Mind) and *jiva* (the individuated spirit) are one. The reasoning is this: that which, pervading all the members of the body is the cause of life or motion, is called the *jiva*. And that which, pervading the whole universe, gives life or motion to all, is Brahman. Therefore that which pervades the *lingas* (members) of the body and that which pervades the universe, imparting motion to all are one. The vacuum between the separate trees in a forest and

Notes

407

universal space is of the same nature – they are both pure ether. And so both Brahman and individual spirits (*jivas*) are one. They are both pure life.

That wisdom which enables a person to realise that the *jivas* and Brahman are one is called *tattva jnan* or the knowledge of Reality. Brahman is called *Vishvatma* – the soul of all creatures, or the Universal Mind.

*Sambandh*: The third part is called *Sambhandh* (Union) which teaches that the Vedanta contains the knowledge of Brahman and that through the Vedanta the knowledge of Brahman may be obtained.

*Prayojan*: The fourth part is called *Prayojan* (Plan for Liberation) and its import is that this part of the Vedanta was written to eradicate that illusion by which this body and this organised world were formed and to point out the means of obtaining reunion with the ever blessed Brahman. This they called liberation. Suppose a person vexed by the fear of transmigration and driven by anger, envy, lust, wrath, sorrow, worldly intoxication, pride, hatred, desire for revenge, takes some flowers and fruits to a *sadh* who knows the Vedanta and has acquired Brahman jnan, and requests his instructions. The *sadh* guru by endeavouring to excite in his mind contempt of the world, may lead him to the Brahman jnan available in *turiya*.

337. Maya and Amaya: The word Maya is derived from Sanskrit *ma* which means “to measure”. Maya is that which seeks to measure the immeasurable but fails to do so and yet claims to have done it. It is the veil of change and things.

338. Babuji Maharaj in *Phelps’ Notes*, Soami Bagh, Agra, 1990, has thus described the genesis of higher creation:

“The Supreme Father is a vast homogeneous ocean of pure spirit. He is perfect, sufficient in Himself to Himself, in an ecstatic state of love and bliss. Before creation He alone was conscious. There was none but He to see and none but Him to be seen. There was only the Lord immersed in His own rapturous bliss ...

“The existence in the being of the Supreme Father of a region where spirit was highly concentrated, necessitated the existence also of a more or less depleted region, a region from which spirit had been to a greater or lesser extent withdrawn by the action of the forces of concentration. This con-

dition of depletion of spirit resulted ... in the individualisation of separate entities and in the higher and lower creations, including the genesis of mind and matter, which are each a spirit in lesser or greater degradation owing to attenuation ...

“The attractive force of the spirit of the concentrated pole was always at work, drawing towards itself the spirit of the other pole. This process of attraction went on through countless ages. The attracting force acted upon the depleted spirit with an effect directly proportional to the intensity of the latter and inversely proportional to its distance from the Supreme Source. A portion of it yielded to the continued pull and moved towards the concentrated pole, as the oil to the wick, and in appearance though not in reality fed its spiritual incandescence. Other portions of the depleted spirituality were too tenuous or too remote to be moved. This process went on until all the depleted spirituality which could respond to the attracting forces had been withdrawn upwards. This less dense spirituality, not having the same degree of tension as the spirituality of the concentrated pole, being of lower quality, could not unite with the latter. It remained, as it were, suspended therein ...

“Because of its essential difference from *Anami Purush* and its consequent inability to unite with His substance, it could not remain forever in its suspended position. The time came when it had to descend; just as vapour suspended in the atmosphere falls when the point of saturation is reached. It falls because of (i) its greater density as compared with the atmosphere; (ii) its mass due to the quantity which had been drawn up; and (iii) the attraction of gravity which is always playing upon it from below. That period is termed ‘the fullness of time’...

Notes

409

“The Supreme Father did not retain within Himself the spirituality which He had drawn up, not because He could not retain it or that His attracting power had become exhausted or wearied, but because the spirituality of lower intensity suspended in the embrace of His perfect spirituality

was to such a degree different in character from the latter and had become so considerable in quantity and was to such an extent always under the downward pull of the depleted spirituality which remained below, upon it, and was so fully impressed with the qualities which fitted it for its work below by the influence of its long intimate association with His substance, that it could not remain; just as water suspended in the sky descends as rain, not because the holding capacity of the air has diminished but because its condition relative to its environment has reached the point when it must fall and it has become too heavy to remain in the sky; just as the child comes forth from the mother's womb, not because the womb can no longer contain it but because it is fully developed and it can no longer remain there.

“*Agam Purush*, the first created being ... was first evolved as a child is brought forth from the mother's womb. That is, the depleted spirituality was thrown down in ‘the fullness of time’ as the child when developed is ejected from the womb. There was also another reason. At the feet of the Supreme Father lay that other spirituality of still greater depletion, which could not respond to His attraction. He desired that this also should share in His bliss. To this end it was His *mauj* that the work of creation should be inaugurated.”

339. The current of spirituality that issued forth from Radhasoami, the Supreme Name proclaimed by Radhasoami Himself (see *Phelps' Notes*, op.cit.), was of a dual character. Babuji Maharaj says in *Phelps' Notes*:

“There were in reality two currents intimately associated with each other – the current of *surat* (spirit) and the current

410

*Notes*

of *shabd* (sound). These two currents operated in perfect union and great bliss resulted from their being thus united. The former had the centre forming capacity. The power of attraction was the special capacity of the latter (current of *shabd*). In the current Radha the phase of *Surat* predomin-

ated but this phase gave place to the predominance of *shabd* in the centre which was formed. From the centre the current again issued. Thus *shabd* proceeded from *surat* and in turn *surat* proceeded from *shabd*. *Shabd* and *surat* are as the outgoing and incoming breath like the manifested body of the Lord.

The awakened spirits of the region created under the attracting influence of the first ovoid, Radhasoami *Dhaam*, or *Pada*, are called *param hamsas*. They are divided into two classes by a difference analogous to the rudiments of sex. It has been said, 'although the sex distinction is not marked in the purely spiritual regions, yet those may be grouped in a male class in whom the sound action predominates; the remaining spirits might come under the category of a feminine group in whom the spirit action is predominant. It is however necessary to observe that the two classes should in no circumstances be held to be associated with any sex functions such as are found in this world.'

"Besides the awakened spirits, there came out with the original great current, many smaller currents, like the drops of a spray accompanying a jet of water. These currents are spiritual beings resident in Radhasoami *Dhaam* and are said to be *nij ansh* (of the original essence with the Lord). There are also progeny, as it were of the *ansh*, and these are called *bans*."

340. Three sons were conceived by Maya by the semen of *Purush* which contained three properties: *sattva*, *rajasa* and *tamas*. These three issued forth from the womb of Maya as Vishnu, Brahma and Mahesh or Shiva respectively. These sons of *Jyoti-Niranjan* (*Purush* and *Prakriti*, Brahman and Maya, Shiva and *Shakti*) launched the *traigunatmak* creation of *Und* and *Pind*.

Notes

411

341. In this hymn Soamiji Maharaj has distinguished the *bhakti* as advocated by the saints from the traditional *bhakti* as unfolded in old scriptures such as the *Ramayan*, *Mahabharat*, Gita and the medieval sages. This *bhakti* of the saints is performed by *surat*, not by any form of mind or body; it is love for the Supreme Lord, the Creator of creators; not Brahman or his

avatars; it is *bhakti* performed from the sixth ganglion to *Sunn* where mind becomes wholly separated from the *surat*, to *Sattlok*. This *bhakti* insists on complete merger of the *surat* with Radhasoami *Dayal*. This *bhakti* is possible only by the attraction of pure love, the dawn of which means abandonment of all effort and struggle (*prayaas*). (See *Discourses of Babuji Maharaj*, Volume II, Soami Bagh, Agra, 1997, Discourse 51 dated 18<sup>th</sup> July, 1936, pp. 240-41.)

342. Radhasoami Faith or *Sant Mat* is called as *Guru Mat* or *Guru Yoga*. Even according to the traditional Indian faiths and mysticism, the guru is no mere human being for he is the dispeller of darkness and doubts; the guru of the age is the lord of the entire cosmos; the guru cannot be spotted by external signs or by his style or mode of living. Indeed, the *jiva* of his own, cannot recognise the guru for his level of consciousness is wholly unequal; the books or scriptures are no guides for the recognition of a guru; a woman may be a guru if she has attained the necessary spiritual status (see *Rudramala*); the members of the guru's family are not normally gurus, for guruship is not hereditary.

The guru has two aspects: in one capacity he is a human being with a body and ten senses, and in the other capacity he is the sole representative and *banda* (bonded agent) of the Supreme Being, His shadow (see my translation of *Maulana Rum's Masnawi* in six volumes, Volume I, MG Publishers, Agra, Verses 531-35 and Volume III, Verses 3574-75). Anything which he may receive in the first capacity has to be utilised for the purposes inherent in his second capacity. The offerings he receives are meant only for the spiritual uplift of his disciples; he himself needs almost nothing. A most degraded sinner can receive pardon, but for a pseudo-guru there is no escape.

A genuine guru does not sleep but only rests; does not eat except a few morsels; has no conceit; no sense of possession or property; does not indulge in exhibitionism; shuns bragging and boasting and plagiarism, litigation and wrong-doing. He does not tamper with scriptures, does not distort them; has no fears; does not bother at all about the number of his adherents (in-

deed, the lesser the better); is pure in habits; incapable of speaking ill of others or showing disrespect to the elderly; loves children; never covets others' food, wives or land or wealth; is kind to all creatures; is sharp-witted; has a sense of humour; is the complete master of his senses; is free from malice and avarice; is constant in friendship; is firm in his devotion and uses and pronounces each word correctly, speaking soft words softly.

343. Dedication or *bhakti* to the guru: *Bhakti* can be performed only by *chaitanya* (vital or primordial energy) who is the supreme creator and caretaker of all realms. The return and absorption of all vital energy in the Supreme Lord or source of vitality is called as *bhakti*. This can be possible only when the *surat* becomes devoid of all its craze for mind and body and concentrates on meditating on the Supreme Lord. Anything which hinders or obstructs this concentration has to be expelled. But this is a gradual process, for the *jiva* cannot jettison all this junk all of a sudden. In this hymn, Soamiji Maharaj asks the *jiva* not to be scared or feel afraid of the annoyance of any close relation or friend or associate but to pursue single-mindedly the path of devotion to the *Satguru* and the Lord. (See *Discourse of Babuji Maharaj*, op.cit., Discourse 52, dated 18<sup>th</sup> August, 1936, pp. 241-45.)
344. The only friend is the Absolute Lord and His representative here, the *Sant Satguru*, none else; care only for him. The only foe is your own mind; fear only him and none else.
345. In this hymn, Soamiji Maharaj Himself insists on the seeker to remain engaged in *bhakti*, disregarding the fears of one's close relatives, friends, foes and associates. This should not mislead the reader to imagine that He is asking anyone to be negligent

Notes

413

in discharging his obligations in relation to them or not pay any heed or attention to their feelings and sentiments in relation to worldly affairs. All that He insists on is that when it comes to *bhakti* the seeker can afford to make no compromise, remain steadfast and persevere in the course of *bhakti* completely disregarding threats of annoyance and displeasure from any



quarter. Secondly, He stresses the *bhakti marg* and emphasises the principle of honest, unpretentious, undiluted and unconditioned *bhakti*. But being a weak worldling, if someone performs even pretentious *bhakti* that too will eventually come good for it is better to perform insincere *bhakti* than not to perform any *bhakti* (at all). The practitioner of pretentious *bhakti* will meet setbacks but will ultimately realise his grievous error, correct it and succeed in his mission of redemption.

346. Thug: A tough and violent person; a criminal; a member of an organisation of robbers and assassins in India.
347. Fanning: To cause a current of cool air to blow upon as by means of a fan – a hand agitated device.
348. Mark on the forehead or *Tilak*: Sanskrit, from *til*, which is a seed of seasamum plant + *ak* or *ank*, meaning “mark”. It is a reminder of the necessity of crossing the third *til* between the two eyes.
349. *Hookah*: An oriental pipe for smoking tobacco consisting of one or more flexible stems connected to a container of water through which smoke is drawn and cooled. A smaller form of hookah is *narghile*.
350. *Diwana* or one possessed by *Kamadev*: The god of love; Indian cupid or Eros of the Greeks; *diwana* is one who is wounded by the arrows of love.
351. Bath or immersion in the *Mansarovar* – the reservoir of spirituality – refers to the purification of the adept who reaches that stage, of all subtle impurities of *Brahmand* he may have imbibed during the upward journey.

414

Notes

352. *Jagat*: The literal meaning of the word *jagat* in Sanskrit is “what moves”. All creation is movement, an uncoiling of *Maya-Shakti*. As the nature of this movement is circular or spiral, the circular world is said to have evolved in recurring cycles. *Jagat* therefore means the fleeting, passing, transitory realm of mind and matter.

353. *Chaurasi*: See n. 310.
354. *Suratvant* and *anuraagi*: One whose *surat* has been recovered from the control of mind and body, and one who has deep love for the saints and *sadhs*.
355. For this see the *Discourses of Babuji Maharaj*, Volume II, 1997, Discourse 10, dated 21.12.1939, p. 47; Discourse 12, dated 13.02.1940, p. 59; Discourse 21, dated 29.11.1940, p. 108; and Discourse 29, dated 11.04.1941, p. 149. In discourse 12, Babuji Maharaj says that the current of *Satt Shabd* is the guru, and the one who is susceptible to the influence of this current is *chela* or disciple.
356. Maze: *Bhool bhulaiyaan* – a complex network of paths and passages designed to puzzle and perplex those walking through it; a maze-like network of tunnels, chambers or paths either natural or manmade; a complex, intricate situation.
357. Alchemy: From Arabic *al-kimiya* meaning “transmutation”.
358. *Chakra* or circle of *chaurasi*: The three grand-divisions of creations are: Spiritual (*Satt Desh*), Spiritual-Material (*Brahmand*), and Material-Spiritual (*Pind*). In the first division, spirituality is complete by virtue of union of the currents of spirit (*surat*) and sound (*shabd*). The denizens of this division do not stand in need of any further spiritualisation. In the second division, the spirituality is very great but not so complete as to enable it to work independently, without assistance or reinforcement.
- As it is, every subdivision of the *Brahmand* has to appear before the purely spiritual regions to receive the required rein-

#### Notes

415

forcement of spirituality. This explains the revolution or circumambulation (*parikrama*) of *Brahmand* around *Satt Lok*. But it must be noted that the proper distance between *Brahmand* and *Satt Desh* is maintained during the course of the revolution as a result of the contrary influence exercised by the nether regions below it. The same type of relationship prevails between the *Brahmand* and the *Pind Desh* so that the *Pind*

*Desh* is circumambulating around *Brahmand* in order to receive spiritual reinforcement exactly as the *Brahmand* revolves around the *Satt Desh* to derive spiritual succour.

But, then, both *Brahmand* and *Pind Desh* tend to go down towards the extreme nether pole. This is because *Brahmand* is situated in that portion of the pre-creational neutral zone (*Mahasunn*) which adjoined the original nether pole. The continued action of this tendency is constantly resulting in a downward flow of spirituality which is eagerly imbibed by the nether regions which are dry as dust.

However, those regions, as a result of their precreational constitution, are unfit to retain for any considerable length of time, spirituality of an order higher than that originally allotted to them. This means that the spirituality which has been collecting, so to say, from the continuous downward flow, evaporates, as it were, and another upward current (*dhara*) is established.

This upward current serves an extremely positive purpose specially for the *Pind Desh*, because along with it denizens of the infernal regions (hellish creatures) and of the lower spheres of the *Pind Desh* ascend to the higher planes. But, then, this upward current cannot go beyond the topmost ganglion of the *Pind Desh* (the sixth ganglion). The result is that the highest point to which an individual entity can reach by this natural process of elevation is the sixth ganglion (the moon-sphere or the seat of spirit). There the circle is completed by the two currents (one going upward and the other going downward) and the downward course commences again.

416

#### Notes

This circle is called as the *chakra* of *chaurasi* and none can get beyond it unless specially trained for access into higher regions. This *chakra* releases the entities into the four categories of creatures: *jeraj*, *andaj*, *svedaj* and *udbhij*. The operative formula of this fall into different categories is that people of a particular turn of mind or taste invariably associate with and find pleasure in the company of the people of the same sort.

So the transmigration of spirit from one form to another is determined by the bond of attraction under which everyone will be drawn and attracted to the sphere and join company of those with whom he has had sympathy or affinity owing to the common object of their desire and affection, and he will assume similar or different bodies according to the degree of his affinity and result of his past actions or karmas.

- 359.** Four species: These four species are: (a) *andaj*: born of eggs as a bird or lizard; (b) *jeraj*: born of the womb as man or animal; (c) *svedaj*: born of perspiration, e.g. lice; and (d) *udbhij*: born of earth, e.g. plants and minerals

See *Sar Bachan Radhasoami*, Poetry, Volume II, 1978, Discourse 22, Hymn 1, Verse 1, p. 19

- 360.** See Discourse 14, Hymn 10, Verse 5, of this work.
- 361.** Churning water is functioning at the plane of anus, reproductive organ and naval where there is nothing but poison and at the plane of solar plexus and throat where there is water.
- 362.** For the ten names of Yama see *n.* 61.
- 363.** Anyone who finds faults with others necessarily looks at these faults very closely, so that they travel back to him and become part of his own nature and temperament. This necessarily adds to his own transgressions daily. Psychologically, if you all the time dwell on negative qualities of others, they come back to you and get fastened to your own nature. Conversely, if you habitually look at the positive side of everyone around, his positive traits become ingrained in your own nature, and to your own good.

#### Notes

417

- 364.** Thugs and brigands: The close companions referred to are man's carnal desires which he cherishes; his closely held ambitions, cravings, hankerings, yearnings, longings etc.
- 365.** The Holy Koran, *Surah XXXVI (Ya-Sin)*, Verse 8.

**366.** *Vipat* or *vipatti*: From Sanskrit *vi*, i.e. without, and *pata* or *pati*, i.e. husband or lord. Thus, *vipati* means a state of widowhood, denial of the Lord and His love; a state of distress, dejection and defeat. It is only when one practices *Surat-Shabd-Yoga* that one can contact his real Lord and become like a wedded wife, having full conjugal bliss and beatitude.

**367.** Incineration of karmas: There are three kinds of action or karma: first *kriyaman* or the acts performed by a person in his present life; second *prarabdh* or the acts performed in the past or present life, the fruit of which is to be reaped in the present life; third *sanchit*, or the unripe acts done in the past and present lives, the result of which is to be experienced in future lives.

A follower of Radhasoami Faith by practising devotion and observing the rules prescribed by it can easily, though gradually, overcome or reduce the effect of all these karmas and then get rid of the body, or break through the shackles of matter in the material spheres.

The rules to be observed are as follows:

(i) That a sincere devotee should resign himself wholly to the *mauj* or will and pleasure of beloved Father, the Supreme Being, and thus leave the effect of all action or karma done by him in the present life to be produced by *mauj* so as to suit his spiritual and temporal interests, or in other words, give up his own personal desires and hopes and make them subservient to the Will of the Supreme Being. He will thus be freed from the effects of one sort of karma called *kriyaman*.

(ii) As regards the second sort or *prarabdh* karma, their effects must of course be experienced during the present life, but there would be a vast difference in the result (or the amount of pain and pleasure to be experienced) according to the

progress made by the devotee in the spiritual practice and the degree of his love for and trust in the mercy of the Supreme Father, because a devotee who is capable of withdrawing his spirit-current inward and upward to a certain extent will be less liable to bodily pains and worldly anxieties, fears and hopes, than a worldly or unpractised man whose spirit cannot move

from its seat in the pupil of the eye except under the influence of sleep.

(iii) *Sanchit* karmas can be easily disposed of by a devotee during his practice. There are two sorts of impressions made on the mind's atmosphere, viz. (a) those produced by external objects when they come into contact with the senses, and (b) those produced by desires and various thoughts and ideas springing up from time to time in the mind. These impressions are strong or feeble according to the intensity or weakness of desire and thought, or the force or indifference with which the senses grasp the external objects.

When a devotee is traversing the mental sphere on his journey homeward, these impressions are vivified by the power of spirit and appear to him as real objects; they engage or attract his attention and detain him for some time, but as the devotee is forewarned not to busy himself with these impressions, he sooner or later breaks his connection with them and proceeds onwards whereby the spirit current is withdrawn from the above sphere and the said impressions rendered lifeless and incapable of producing any effect on the devotee when he returns to his seat in the body, viz. the pupil of the eye, after completing his devotional practice for the day.

It will thus be observed that the effect of *sanchit* karma is nearly obliterated after engaging the actor or devotee's attention for a few minutes only, instead of occupying days and months and perhaps years in some cases, during the actor or devotee's next life, had he not been initiated in the practice prescribed by Radhasoami Faith.

- 368. Sleeping Destiny:** At various stages in its descent, the *jiva-surat* left some of its essence at all intervening regions. This is

Notes

419

called as its "sleeping potential destiny" (*soya bhaag* or *naseeb-i-khufta*) which can and will be roused when it travels back through these regions. At these stations, in its descent, the *jiva-surat* adopted the form and the colour of the centre through which it passed. In this *samsara*, it assumed the form of *manas* and Maya. If now it wants to return home, it must re-

trace its path. It must draw back all the energy it had diffused (*sametna* and *ulatna*) and then proceed ahead. This will be possible only with the help and grace of the guru. (See also *Discourses of Babuji Maharaj*, Volume II, op.cit., Discourse 28, dated 15<sup>th</sup> December, 1940, pp. 143-47.)

369. That is day and night you are wasting your spiritual energy and getting degraded and degenerated.
370. To act out of pique in such a way as to injure oneself.
371. The *yamas* or abstentions are not to injure, lie, steal, not to be sensual and not to be greedy. The five observances or *niyamas*, are to be clean, content, self-controlled, studious and devoted (Patanjali's *Ashtang* Yoga's first two limbs).
372. Goddesses: Goddesses as a whole occupy a very subordinate role in ancient Indian belief and they hardly play any great role as rulers of the world. The only one of some consequence is Usha. The next in importance is Saraswati (wife of Brahma, the procreator), symbolising wisdom or intellectual knowledge. Another is Lakshmi (wife of Vishnu, symbolising wealth) and yet another is Parvati (wife of Shiva). Saraswati is also named Gayatri, Savitri and Vidya. Lakshmi is known as Sri, Haripriya, Padma, Jaladhija, Chanchala and Lokmata. Parvati is named as Uma, Ambika, Durga, Kali, Dasabhuja, Singh-vahini, Mahesh-mardani, Jagaddhatri, Muktakesi, Tara, Chinna-mastak, Jagadgaury, Santoshi, Bhavani, Pratyangira, Annapoorna, Ganesh-janani, Krishnakrora, Shakti, Sati and so on. Then, there are goddesses like Prithvi (earth) and Ratri (night).

The waters are praised as goddesses in four hymns of the Rig-Veda. They are mothers, young wives and goddesses who bes-

two boons and come to the *yajna*. As mothers, they produce Agni, whose light or form is called *Apamnapat*, i.e. "son of waters". The divine waters bear away defilement, and are ever invoked to cleanse moral guilt, the sins of violence, cursing and lying.

The rivers celebrated as deities are (i) Sindhu or Indus; (ii) Vipras; (iii) Sutudri; (iv) Saraswati; (v) Ganges; (vi) Yamuna; (vii) Prithvi (literally, “the broad one”) is invoked only once, closely associated with her heavenly consort, Dyaus. Saraswati is identified with *vach* (goddess of speech) and in the post-Vedic mythology, became the goddess of wisdom and eloquence.

- 373. Gods:** Gods in India are divided into three domains: the universe appeared to the poets of the Rig-Veda to be divided into three domains: earth, air and heaven, a division known also to the early Greeks. The solar phenomena are referred to heaven, while those of lightning, rain and wind belong to the air. In the three worlds, the various gods perform their actions though they are supposed to dwell only in the third, the home of light. The air is often called a sea, as the abode of celestial waters, while the great rainless clouds are conceived sometimes as rocks or mountains, sometimes as the castles of demons who were against the gods, the thundering rain clouds become lowing cows, whose milk is shed and bestows fatness upon the earth.

The higher gods of the Rig-Veda are almost entirely personifications of natural phenomena like sun (Surya), dawn (Usha), fire (Agni), rain (Indra), wind (Vayu). The seers’ practice of invoking different gods as if each of them were paramount gave rise to Max Muller’s theory of Henotheism or Kathenotheism according to which the seer held “the belief in individual gods alternately regarded as the highest”, and for the moment treated the god addressed, as if he were an absolutely independent and supreme deity, alone present to the mind.

The most prominent of important individual deities include Indra, Agni, Soma (Moon), Parjanya, Yama, Vishnu, Brahma,

#### Notes

421

Rudra, Dyaus, Varun and Surya. Usha as the goddess of dawn, is the female deity to whom entire hymns are addressed and the only one invoked with any frequency. The five solar deities of the Rig-Veda are Mitra, Surya, Savitr, Pusan and Vishnu. (See n. 46 also.)



374. *Ishwar*: See n. 47.
375. *Mahesh*: Shiva of the Hindu Trinity, the Destroyer or Rudra, or Shankar, or *Mahadev*.
376. *Sun*: Known as Surya, Mitra (friend), Savitr (stimulator), Pusan (prosperer), and Vishnu (taking three strides which represent the course of the sun through the three *loks*).
377. *Shesh*: The thousand-headed snake on which Vishnu sleeps in the primeval ocean. (See n. 37 also.)
378. *Gauri*: See n. 34.
379. *Ganesh*: See n. 38.
380. *Brahman*: See n. 241.
381. *Paar* or Transcendental Brahman: The deity of *Sunn*.
382. *Sattnaam* or *Satt Purush*: Deity of *Sattlok*.
383. Three *Loks*: *Pind*, *Und* and *Brahmand*.
384. Fourth *Lok*: *Satt Desh*.
385. *Shukadev*: From the Sanskrit *shuka* meaning “parrot”; a mental son of Vyasa or Krishna Dwaipayana. It is said that once Shiva was narrating spiritual knowledge to Parvati who while listening to him went on affirming “Yes”, “Yes”. After a while, she slept and a parrot egg lying close began to articulate, “Yes”, “Yes”. When Shiva discovered that the egg had become live with a bird by the effect of the jnan he had ex-

422

#### Notes

plained, he became furious and rushed to kill the bird. The bird flew and got into the womb of the wife of Vyasa (through her mouth) and was later delivered as “Shuka-dev” (the god born of a parrot) after 12 years of pregnancy. Gradually, Shukadev became a great sage in his own right and continued the spiritual tradition of his mental father Vyasa.

After receiving early education from his father, Shukadev was directed by him to go and meet Janak, the Raja of Mithila, who put him to severe tests which he passed. Then he initiated him into the principles of *moksh-tattva* (essence of liberation). Towards the end of his life, he went to Himalayas and became merged into the Sun-god.

**386.** Narad: One of the mind-born sons of Brahma, the procreator. A famous sage of ancient memory.

**387.** Vyasa: Or Krishna Dvaipaina; he was a yogeshwar jnani. Literally, the word means “arranger” and “dark-complexioned” who moves on an island”. Vyasa was the son of Satyavati and the sage Parashar. Satyavati was the daughter of an *apsara* named Adrika, who was condemned to live on earth in the form of a fish. Her daughter was Satyavati whose body had the odour of fish. Once Parashar sage while crossing the river Yamuna, caught sight of Satyavati who was ferrying across the river. Parashar was captivated by her charm and asked for union with her. She pleaded that people around both banks of the river would see them.

The sage by his yogic powers created dense fog, reducing visibility to nil. Satyavati pleaded that she was a virgin and sexual union with him would compromise her honour. Parashar promised that the child born would be a world famous Vedantin. Satyavati still was not ready for cohabitation and then Parashar directed her to ask for any boon. She replied that she would oblige him if he could remove her fishy odour forever. Parashar replied: “So be it.” That very moment she began to emit sweet aroma and Parashar now addressed her as “O Gandhavati!” (sweet-smelling darling).

Notes

423

Then he had mental union with her in an island on the river where Vyasa was born (that accounts for his name “Dvaipaina”, i.e. one who moved on the island). When he had grown up, he was initiated by Vishnu and eventually arranged the Vedas, compiled the Mahabharat and the Puranas, and founded the Vedanta system of Indian philosophy.

**388.** Five abstentions or *achaar*: See n. 371.

**389.** The sixty-eight *tirthas* (in alphabetical order) are as follows:

Number	Name of <i>Tirtha</i>	Name of Deity
1.	Kokamukh	Varah Swarup
2.	Mandrachal	Madhusudan
3.	Kapil Dweep	Anant
4.	Prabhas Kshetra	Surya Nandan
5.	Malyodpan Tirtha	Bhagwan Baikunth
6.	Mahendra Parvat	Raj Kumar
7.	Rishabh Tirtha	Maha Vishnu
8.	Dwarka	Bhupal Sri Krishna
9.	Pandusahiya Parvat	Devesh
10.	Wasuroorh Tirtha	Jagatpati
11.	Walli Wat	Maha Yog
12.	Chitrakoot	Raja Ram
13.	Nemisharanya	Pitambar
14.	Brij (place where cows loiter)	Harika
15.	Shalgham Tirtha	Tapowas
16.	Gandh Maadan Parwat	Achint Parmeshwar
17.	Kubjagaar	Hrishikesh

**424**

**Notes**

18.	Gandh Dwar	Payodhar
19.	Sakal Tirtha	Garurdhwaj
20.	Sayak	Govind
21.	Vrindavan	Gopal
22.	Mathura	Swayambhoo Bhagwan

23.	Kedar Tirtha	Madhav
24.	Varanasi (Kashi)	Keshav
25.	Pushkar Tirtha	Pushkaraksh
26.	Dhrashth Dyuman	Jayadhwaj
27.	Tranvindu Van	Veerka
28.	Sindhu Sagar	Ashok
29.	Kaserat	Maha Bahu
30.	Taijas Van	Bhagwan Amrit
31.	Vishwaswa-roop	Vishvesh
32.	Mahavan	Narasimha
33.	Halangaar	Ripuhar
34.	Dev Shala	Trivikram
35.	Dashpur	Purshottam
36.	Kubjak Tirtha	Waman
37.	Vitswa	Vidyadhar
38.	Varah	Dharnidhar
39.	Devdaru Van	Guhya
40.	Kaveri Tat	Nagshayee
41.	Prayag	Yog Murti
42.	Payoshni Tat	Sudarshan
43.	Kumar Tirtha	Kaumar

### **Notes**

**425**

44.	Lohit	Hayagreev
45.	Ujjayani	Trivikarm
46.	Lingkoot	Chaturbhuj
47.	Bhadra Ketwataar	Bhagwan Harihar
48.	Kurukshetra	Vishwaroop

49.	Manikund	Halayudh
50.	Ayodhya	Lok Nath
51.	Kundinpur	Kundneshwar
52.	Bhandar	Vasudev
53.	Chakra Tirtha	Sudarshan
54.	Adya Tirtha	Vishnupada
55.	Shookar Kshetra	Bhagwan Shookar
56.	Manas Tirtha	Brahmesh
57.	Dandak Tirtha	Shyamal
58.	Trikoot Parvat	Nag Moksh
59.	Meru ke Shikhar Par	Bhaskar
60.	Pushpbhadra ke Tat Par	Viraj
61.	Keral Tirtha	Bal Roop Bhagwan
62.	Vipasha ke Tat Par	Bhagwan Yashaskar
63.	Mahiramani Puri	Hutashan
64.	Ksheer Sagar	Bhagwan Padamnabh
65.	Vimal Tirtha	Sanatan
66.	Shiva Nadee ke Tat Par	Bhagwan Shiva
67.	Gaya	Gadadhar
68.	Sarvatra	Paramatma

Source: *Shri Narasimha Purana*, Chapter 65, pp. 286-88, Gita Press, Gorakhpur, India.

426

### Notes

- 390.** It is said that while the she-tortoise lays eggs on the ground and then goes back to water, and leaves the task of hatching to her looks and attention which she pays from the water. Likewise, I am sustained by the kindly eye and attention of the guru who is my saviour.

**391.** Takshak: Leader of the Nagas and hereditary enemy of Parikshit. The Nagas had been destroyed in the Khadava forest by Arjun and Takshak was one of the few snakes who escaped from the conflagration. He founded a small kingdom in Takshashilam (named after the Takshak people). He seems to have fought against the Pandavas in the Mahabharat and aided Karn, for Karn is said in the Mahabharat to have used Takshak as an arrow against Arjun unsuccessfully. Having missed his aim, Karn refused to use Takshak again. But failing to take revenge against Arjun, Takshak waited for his opportunity against his grandson, Parikshit, who having been cursed by a *rishi* to be bitten by a serpent, confined himself in a water palace to which no access was allowed to anybody.

A Brahmin once presented a fruit to Parikshit and from one of them a small worm came out which Parikshit took up as a joke, saying: "Let this worm bite me in order that the *rishi*'s curse may be fulfilled!" And lo, the worm grew into Takshak himself who gnawed at him and then flew away in the sky. Thus was Parikshit killed. After his death, his young son Janmejai was placed on the throne of Hastinapur and he grew into a daring and resolute monarch. He decided to avenge the death of his father, Parikshit. And so he performed the *sarpastra* (*Adi Parv*, Mahabharat) to exterminate Takshak and his tribe. He attacked Takshashilam and reduced it to submission. Every naga or serpent was hunted out and sacrificed in the *sarpastra*. In terror, Takshak ran to Indra for shelter. A Brahmin in the person of Astika, who was born of a serpent-mother and who promised to use his influence with Janmejai to save his mother's kindred, saved Takshak. After singing King Janmejai's praises in his court, he obtained a boon from him: "Spare the lives of these serpents, who are yet alive." The king said: "Amen!". Astika has since then been revered by the serpents as their saviour.

Notes

427

To this day whenever a Hindu sees a serpent, he cries *Astika*, *Astika* and the serpent, it is believed, does no harm. It was at the *sarpastra* that the Mahabharat is said to have been recited by Vaishampayan to Janmejai. After granting an amnesty to the survivors, Janmejai returned from Takshashilam to Hastinapur.

**392.** Maya: See n. 4, 191, 240, 288 and 300.

**393. Mamta:** Literally the sentiment of “mine”; attachment; strong desire or craving to possess anything or a person. Cupidity, from Latin *cupere*, which means “to long for”.

**394. Mirror of your heart:**

*Dil ke aayeeney mein hai tasveer-i-yaar,*

*jab zara gardan jhukayee, dekh li*

“In the mirror of heart is all the time reflected the image of my beloved; I have only to bend my head a little in order to catch sight of it.”

**395. The quiddity of *papiha* bird** is that it never drinks water except such drops of rain as fall in the month of October during full moon (*svati boond*) – such occurrence of rain being very rare. For this fabulous quality the bird is considered symbolic of deep devotion.

**396. Pain and pleasure:** The law of nature is that every pain is followed by pleasure, and every pleasure by pain. As it is, let them not affect you so that you may remain steady and in a state of tranquillity and equilibrium.

**397. Lighthouse:** A fixed structure in the form of a tower equipped with a light visible to mariners for warning them of obstructions for making harbour entrances.

**398. Spider's thread or *mak-taar*:** Fine, tough seleroprotein threads built by the spider from a liquid secreted from its spinnerets and used to trap insects. The structure so built is called “web”.

428

*Notes*

**399. Humility and alienation or *gharibi*:** A strong feeling that you are a *gharib* (a helpless traveller) away from native land (i.e. *Sattlok*) in this phenomenal world.

**400. Gluttony** is a vice for it damages your physical system, reinforces your sensuality, causes inertia and indolence, renders

you unfit to practice spiritualism or even to do any intellectual work; and it makes you greedy and unsociable.

**401.** *Sama* and *dama*: *Sama* is control of the mind; *dama* is control of the body. Both signify “self-control” or “self-restraint”. These are the first two elements of *shat sampatti* or six forms of property in Shankara’s Vedanta.

**402.** *Tirtha*: See n. 58. For sixty-eight *tirthas*, see n. 389.

**403.** *Bhatak* and *atak*: There are the following four points related to this:

- the *jiva* has forgotten as to his nativity and source and family. He is the scion of *Satt Purush* and he has eventually to go back there;
- this forgetfulness has led him off the track and he seems to think that he is a native of the phenomenal realm of mind and matter. This is delusion and leads to loss of discernment and discrimination between the real and the unreal;
- this delusion causes him to wander about here and there and keeps him off the right track; and
- mind and matter and objects of sensual pleasures are the obstructions and hindrances (*atak*) which make him stick to flesh and the fleshly world.

**404.** *Surat* which is swallowed up by mind and Maya must wriggle out of their jaws, if not wholly, then at least partially, to begin with, so that it may begin to be engaged in the practice of listening to Word. It is only the *surat* which is of a piece with the Word and it alone can be absorbed in the Word. And the *su-*

Notes

429

*rat* tends to cling to the delight it gets by hearing the Word of the lower spheres and does not move up unless goaded by a force called as *nirat* (that which disengages). (For *nirat*, also see n. 173 and 188.)



405. *Kamendriyas* or *karmendriyas* and *gyanendriyas*: The five sensory organs (*gyanendriyas*) are derived from the five gross physical elements. But according to Sankhya the five senses are the functions of the mind and are derived from *ahamkar*. The five motor organs (*karmendriyas*) are the functions of speech, prehension, movement, excretion and reproduction.

406. Twenty-five *prakritis*: The disintegrated condition of atom was the fire element of the ancients. The other four elements also were not the crude and rudimentary forms of matter, as they are commonly understood to be, but were the four other conditions of matter, viz. solid, liquid, gaseous and ethereal. Thus the five elements of the ancients represent the five conditions of matter in a highly scientific series.

The three currents from *Purush*, *Prakriti* and *Akshar Purush* (*Triveni*) converged at *Trikuti*. As these three had started from *Trikuti*, the impress of the form of their locations was imparted to the course carved out by them in their descent to *Sahasdal Kanwal*. This path is known as *Banknaal* (Crooked Tunnel). From the point from which the united three currents commenced their course downwards, the path goes up first and is then followed by a descent.

These three currents are the subtlest latent forms of the three *gunas* (qualities), one being highly charged with spirituality, the second with generative functions, and the third with the quality of destruction. At *Trikuti* these three currents and the currents of *Maya* and *Brahman* acting upon the molecules referred to produced five distinct, although very subtle and almost imperceptible strata or layers in them. These are the subtlest forms of the five conditions of matter.

The condition of matter separated by the *Brahman*-current was the *akash tattva* (ether), and those evolved by the preservative, the generative, and the destructive qualities respec-

430

Notes

tively were the *vayu* (gas), the *jal* (liquid) and the *prithvi* (solid) *tattvas* (elements or conditions) respectively. The matter (or molecules) which had fallen downwards at the creational shifting applied at *Trikuti*, carried the impress of these five condi-

tions downwards, and manifested itself at *Sahasdal Kanwal* as the five distinct elements mentioned above.

As these elements were much subtler than ions, and as they were highly charged with energy, they issued forth from *Sahasdal Kanwal* as five distinct currents of radiance of different hues. The hue of ether or sky was of a dark bluish colour, that of fire of red colour, and those of *vayu*, *jal* and *prithvi* greenish, white and yellow colours respectively.

No sooner the five *tattvas* emanated from *Sahasdal Kanwal* than they were subjected to further action. The three qualities and *Jyoti* and *Niranjan* each acting on the five *tattvas* separately produced twenty-five sub-constituents of the five *tattvas*, each possessing a distinctive property peculiar to it. These twenty-five constituents are known as the twenty-five *prakritis* or properties.

- 407. Six *shastras* or *darshans*: Nyaya, Vaishesika, Sankhya, Yoga, Mimamsa and Vedanta. For details see *n.* 87.
- 408. *Smṛti*: (Sanskrit) The word means “memory”. Works of Vedic revelation which were deemed of higher authority in cases of doubt than the later works on religion and civil usage, were called *Smṛiti* or memory as embodying only the tradition derived from ancient sages.
- 409. Puranas: See *n.* 51.
- 410. Shiva or Mahadev, the Destroyer of the Hindu Trinity.
- 411. *Shakti* : Parvati, the consort of Shiva.
- 412. Fuller’s earth: *Reh*, a natural absorbent clay used after heating, for cleaning clothes.

Notes

431

- 413. To recite the Name every moment, day and night, is possible only when the bulk of *surat* has attained to its own seat in the sixth ganglion.

414. Mind, like a horse, is refractory, obstinate, unmanageable, fickle and wayward.
415. Sixth ganglion: The ganglion situated midway between the two eyes, three quarters to one inch from the root of the nose inwards; the seat of the *surat*.
416. Temple: See n. 229.
417. Externalism or Phenomenalism: Exaggerated and dominating emphasis on outward form in religious worship. A philosophical doctrine that only objects that can be perceived by the senses are real. Another word for it is “phenomenalism”.
418. *Guru mat*: The Radhasoami or *Sant Mat*. The basic principles of *guru mat* are:
- (i) supremacy of the guru who is not a mere mortal but is the representative of *Satt Purush*;
  - (ii) the disciple’s manifold service to the guru by body, mind, soul or *surat*, wealth and recitation of the Name as revealed by him, contemplation on his form and meditation on the Word revealed by him;
  - (iii) the vital importance of the living guru; past gurus must be respected but they cannot get you your redemption;
  - (iv) the living guru must be perfect and must be a follower of *Surat-Shabd-Yoga*, having nothing to do with old rituals, customs, rites, *yajnas*, karmas, dharmas, pilgrimages, fasts and so on;
  - (v) the guru includes all gods and goddesses, all past prophets and avatars and saints and sages;
  - (vi) the guru is not created by any *granthas* or holy books but is the creator of all *granthas*;

432

#### Notes

- (vii) the disciple should take the guru’s *prasad*, *charanamrit*, render *seva* and perform *aarti*;
- (viii) the guru can be from any caste, community, country, and a woman can be a guru too;

- (ix) the guru's family must be respected but not worshipped at all. They have no special privileges;
- (x) the guru's company is the *satsang*; the rest is *kusang*;
- (xi) disciples must live like householders and not take to forests and mountains. The main principle of guru *mat* is to practice the middle course, i.e. *aitdal*;
- (xii) the disciple in guru *mat* must be ready for correction and hammering or *garhat*;
- (xiii) guruship is rarely, if ever, hereditary. A son of guru is often no good spiritually;
- (xiv) the guru's test is that by remaining in his company all the bonds, inner and outer, are cut off and the disciple is devoted solely to the guru, and he must be able to remove all the doubts and lurking uncertainties of the disciple;
- (xv) in guru *mat*, there is no scope for miracles and exhibition of supernatural powers;
- (xvi) a false guru is the biggest sinner and there can be no redemption for him.

For the rest, the reader may refer to my translation and commentary of *Sar Bachan Radhasoami*, Prose, Introduction, op.-cit., pp. 16-17.

- 419.** *Mithya* means false or imaginary (from Greek *mythos* which means "word of mouth, tradition or fable"). This word is used to describe the manifest *samsara* as false. It is that which the creative or projecting power builds upon the defects brought about by the veiling power. It refers to a wrong notion based on careless or disordered perception, incorrect references, or mistaken considerations. It is a sort of second-order illusion, a false idea based upon illusion to begin with. Of course, the very notion of falseness is false. Only the experience in the *bhajan* of *Surat-Shabd-Yoga* or *Sultan-al-Azkaar* is truly true.

Notes

433

- 420.** Sleeping Destiny: See n. 368.

- 421.** *Moksh*: The term *moksh* is a combination of *mo*, "I-ness, ego or *ahamkar*", and *kshai*, "extinction". *Moksh*, therefore,

means “the extinction of *ahamkar*”, which is the root of all sins (*sab paapon ka mool*).

422. *Riddhis*: The word *riddhi* is from Sanskrit *ruddhi* which is a very useful medicinal plant; wealth or treasure or prosperity. The nine *nidhis* are nine treasures of Kuber, the god of wealth. The nine *riddhis* include gold, silver, platinum, diamond and eight other jewels, eatables (*ghee* etc.), houses, beauty, cows and land.

423. *Siddhis*: The *siddhis* are eight and forty as under. Eight *siddhis* are the eight mystic attainments. These eight accomplishments are

- *anuma* : the power of being infinitely small;
- *mahima* : the power of being infinitely large;
- *laghima* : being infinitely light;
- *garima* : being infinitely heavy;
- *prapti* : the power to obtain whatever one desires;
- *prakamya* : the power to do whatever one desires;
- *isitva* : supremacy over all men, women and animals, all objects of nature; and
- *vasitva* : subduing anyone and the power to revive the dead.

In addition there are forty *maha siddhis* and these are

- ability to assume any form;
- ability to locate hidden treasures;
- alchemy;
- astrology;
- clairvoyance and clairaudience;
- death at will;
- derma-optical perception;

434

Notes

- divination;
- exorcism;

- extispity;
- faith healing;
- freedom from hunger and thirst;
- freedom from the effects of heat and cold, likes and dislikes;
- graphology;
- helomancy or crytomnesia;
- knowledge of planchette;
- knowledge of the past, present and future;
- locating a thief and stolen property;
- materialisation;
- numerology;
- oneiromancy;
- onomastics;
- palmistry;
- phrenology;
- physiognomy;
- power of cursing;
- power of prediction;
- power of transmutation;
- precognition;
- psychokinesis (PK);
- reading the aura;
- remembering past lives;
- remote viewing;
- retrocognition;
- street lamp interference (SLI);
- table-turning;
- telepathy;
- teleportation;
- thought-reading; and
- xenolalia.

*Notes*

424. *Triveni*: About *Triveni* (or *Tribeni*), Maharaj Saheb says:

“The conjunction of *Kaal* and *Adya* with the *Akshar Purush* resulted in the supply of considerable vital energy to them, and the work of creation of *Brahmand* commenced forthwith. In accordance with the methods employed for the evolution of creation of the spiritual regions, currents issued forth from the *Purush*, *Prakriti* and the *Akshar Purush* and completed the work of creation of the spheres appertaining to them. These three currents are manifest in this sphere and are known as *Triveni*.” (See Maharaj Saheb, *Discourses on Radhasoami Faith*, Article 93, op.cit., pp. 162-63.)

425. Opportunity: The constituents of a favourable opportunity for deliverance are the attendant circumstances. These are:

- (i) gaining access to human form;
- (ii) earnest quest for salvation;
- (iii) manifestation of perfect *Satguru* and gaining access to him;
- (iv) love and devotion for his feet;
- (v) readiness to practise *Surat-Shabd-Yoga*;
- (vi) developing aversion to the sensual objects of pleasure;
- (vii) losing interest in this transitory *samsara*, which means
  - attachment to the products of body and mind, family and kinsfolk;
  - material wealth; and
  - concern for name and fame.

426. *Neti, Neti*: See n. 335.

427. *Chaurasi*: *Pheri* or *chakra*. There are three grand divisions of creation: Spiritual (*Satt Desh*), Spiritual-Material (*Brahmand*), and Material-Spiritual (*Pind*). In the first division, spirituality is complete by virtue of union of the currents of spirit (*surat*) and sound (*shabd*). The denizens of this division do not stand in need of any further spiritualisation. In the second

division, the spirituality is very great but not so complete as to enable it to work independently, without assistance or reinforcement.

As it is, every subdivision of the *Brahmand* has to appear before the purely spiritual regions to receive the required reinforcement of spirituality. This explains the revolution or circumambulation (*parikrama*) of *Brahmand* around *Satt Lok*. But it must be noted that the proper distance between *Brahmand* and *Satt Desh* is maintained during the course of the revolution as a result of the contrary influence exercised by the nether regions below it.

The same type of relationship prevails between the *Brahmand* and the *Pind Desh* so that the *Pind Desh* is circumambulating around *Brahmand* in order to receive spiritual reinforcement exactly as the *Brahmand* revolves around the *Satt Desh* to derive spiritual succour.

But, then, both *Brahmand* and *Pind Desh* tend to go down towards the extreme nether pole. This is because *Brahmand* is situated in that portion of the pre-creational neutral zone (*Ma-hasunn*) which adjoined the original nether pole. The continued action of this tendency is constantly resulting in a downward flow of spirituality which is eagerly imbibed by the nether regions which are dry as dust.

However, those regions, as a result of their precreational constitution, are unfit to retain for any considerable length of time, spirituality of an order higher than that originally allotted to them. This means that the spirituality which has been collecting, so to say, from the continuous downward flow, evaporates, as it were, and another upward current (*dhara*) is established.

This upward current serves an extremely positive purpose specially for the *Pind Desh*, because along with it denizens of the infernal regions (hellish creatures) and of the lower spheres of the *Pind Desh* ascend to the higher planes. But, then, this upward current cannot go beyond the topmost ganglion of the *Pind Desh* (the sixth ganglion).



The result is that the highest point to which an individual entity can reach by this natural process of elevation is the sixth ganglion (the moon-sphere or the seat of spirit). There the circle is completed by the two currents (one going upward and the other going downward) and the downward course commences again.

This circle is called as the *chakra* of *chaurasi* and none can get beyond it unless specially trained for access into higher regions. This *chakra* releases the entities into the four categories of creatures: *jeraj*, *andaj*, *svedaj* and *udbhij*. The operative formula of this fall into different categories is that people of a particular turn of mind or taste invariably associate with and find pleasure in the company of the people of the same sort.

So the transmigration of spirit from one form to another is determined by the bond of attraction under which everyone will be drawn and attracted to the sphere and join company of those with whom he has had sympathy or affinity owing to the common object of their desire and affection, and he will assume similar or different bodies according to the degree of his affinity and result of his past actions or karmas.

- 428. Asses are known for their obstinacy, foolishness and deafness to music. There is a saying: "Well, well! Honey is not for the asses' mouth", i.e. persuasion will not persuade fools. The gentlest words will not divert the anger of the unreasonable.
- 429. Dog symbolises and denote inferior plants, spuriousness, lack of skill or distinction, cheapness, lust, fight and barking, pretension, an ignorant, self-centred, overbearing character.
- 430. Diamond signifies white which implies purity, truth and innocence.
- 431. Pearl stands for white again which signifies happiness, hope, bliss and beatitude and coolness of moonlight.
- 432. Rubies imply redness which signifies faith, charity, divine love, magnanimity, martyrdom, bravery, ardour, hard struggle and endeavour, and brightness of the dazzling, rising sun.

433. *Ghat* and *aughat*: The *ghat* is the straight pitcher from the feet to the throat; on the neckline the *aughat* or the reverse pitcher joins the *ghat*. The inner current of spirit flows from the top of the head and through the *aughat* passes into the *ghat* through which it flows outward to all motor organs and to their objects of pleasure. This spiritual current animates all these objects which allure the senses at every moment.
434. Gordian Knot: A great difficulty. Gordius, a peasant, being chosen king of Phrygia, dedicated his wagon to Jupiter and fastened the yoke to a beam with a rope of bark so ingeniously that no one could untie it. Alexander was told that “whoever undid the knot would reign over the whole East”. “Well then”, said the conqueror, “it is thus I perform the task”, and so saying he cut the knot in twain with his sword. Thus “to cut the Gordian knot” is to get out of a difficult or awkward position by one decisive step; to solve a problem by a single brilliant stroke.
435. *Hiya*: In *Sant Mat* the corporeal *hiya* (heart) is at the sixth ganglion; that of *Brahmand* is in *Trikuti* and that of *Satt Desh*, in *Sattlok*.
436. Checkmate or *maat*: The winning position in chess in which an opponent’s king is under attack and unable to escape is defeated. Checkmating karmas means thwarting the karmas and rendering them powerless and inoperative.
437. Delusion: A mistaken or misleading opinion, idea, belief etc., like delusion of guruship or grandeur. A belief held in the face of evidence to the contrary that is resistant to all reason.
438. Illusion: A false appearance or deceptive impression of reality, as a mirror gives an illusion of depth. A false or misleading perception or belief. It is a perception that is not true to reality, having been altered subjectively in some way in the mind of the perceiver. As a person, for instance, by reading a word akin to his name in a scripture may begin to perceive himself as a god or saint or sage.

Notes

**439.** Hallucination is the alleged perception of an object when no object is present, occurring under hypnosis or some mental disease.

**440.** Reverie: It is loose dreaming (from French *rever*, “to dream”) in which a man falls. It is an undirected train of thoughts or fancies (*gunavan*). Meditation, on the contrary, is strong, purposeful reflection into which man rises up. Secondly, reverie is easy and pleasurable; meditation is difficult and can be irksome. Thirdly, reverie thrives on indolence, inertia, sloth and luxury; meditation arises from strenuous discipline. Fourth, reverie is first alluring, then sensuous, and then sensual; meditation is at first forbidding, then enjoyable, and then peaceful. Finally, reverie is dangerous, for it undermines self-control; meditation is protective for it establishes self-control. The indications of reverie are:

- a desire to avoid exertion;
- a desire to experience the pleasure of dreaming;
- an increasing distaste for one’s worldly duties;
- a desire to shirk one’s worldly responsibilities;
- fear of consequences;
- a wish to get money with as little effort as possible;
- lack of self-control; and
- condemning others and finding fault with them.

**441.** *Shruti* and *Smṛti*: The Upanishads, *Brahmanas* and Vedas are recognised as *Shruti* or the revealed or heard truth. By contrast, the epics Ramayan and Mahabharat, the Laws of Manu, and 18 Puranas are called as *Smṛiti*, not revealed but “remembered” truth. According to the *Nyāiyayikas*, the Vedic literature was composed by God (*Pāurusheya*). But according to the *Mīmamsakas*, the Vedas and Upanishads were not composed by God (*apāurusheya*), nor by man but rather existed from all eternity in the form of sounds in which they have come down to us. Therefore the sounds of the words of the Vedas have special importance, providing a direct connection with the source of the universe.

442. *Raga*: A *raga* is a series of five or more notes upon which melody is based. The *Bharati Natya-shastra* mentions 30 *ragas*, and the total has grown into hundreds. According to orthodox theory, there are 6 *ragas* or melodic scales. The 6 basic *ragas* branch out into 126 derivative *raginis* (wives) and *putras* (sons). Each *raga* has a minimum of four notes: a leading note (*vadi* or king), a secondary note (*samavadi* or prime minister), helping notes (*anuvadi*, attendants), and a dissonant note (*vivadi*, the enemy).

443. *Ahamkar*: From Sanskrit *ahi*, which means “snake” or “cobra”; egotism or hubris; “I-ness”, the individual ego; it is the root cause of all sins and transgressions.

444. *Holi* or *Phaag*: The festival of colour in March-April; it is a festival during which people throw colours on each other and rejoice. *Phalgun* is a month full of flowers and fragrance. *Holi* is supposed to be the last *svaha* of the *Basant yajna*. It is said that in ancient India there was a community of cannibals who used to threaten the lives of many innocent people. One of them was Holika or Putana who took immense delight in devouring children. Krishna destroyed her. The effigy or figure of Holika is burnt everywhere on the night of *Phalgun*, a full moon night, around midnight. Its ashes are sprinkled on those assembled around the burning Holika.

It is also said that this day Shiva burnt Kamadeva so that in South India it is called as *Kamadahana*. It is believed that by burning Kamadeva, Shiva made him more omnipresent and that it is this ash of Cupid which makes people go berserk the next day, the first day of *Chait*. On full moon day, they get moon struck and on the next day (*Hola* or *Phaag*) they become *kama* struck. The festival became associated with the amorous games that Krishna played with the cowherd *gopis* in Mathura-Vrindavan (about 50 kms. west of Agra).

In the Radhasoami Faith, the *Holi* festival is one of the most important four festivals, the other three being *Basant*, *Guru Purnima* and *Asadh Badi Padwa* (May-June) on which day the

Notes

revealer of the Radhasoami faith left his mortal coils (15 June, 1878). The day begins with deep meditation, contemplation and the silent recitation of the name Radhasoami by the *satsangis*, and distribution of *prasad*. The *satsangis* meet each other and play *Holi* with *gulaal* and red colour in a civilised manner. The day is passed in devotional activities and singing the glory of Radhasoami *Dayal*.

445. *Hamsinis*: Maharaj Saheb has this to say about *hamsas* and *hamsinis*: “On the arrival of the spirit at the astral plane, it assumes a subtle body, somewhat similar to its physical body, the materials of the subtle body being supplied out of the subtle surroundings of the astral plane. Similarly, on the spirits being liberated from their original comatose covers, they assumed spiritual bodies of the higher spiritual planes to which they had been attracted. These higher spiritual planes, however, represented the comatose strata which had fallen down from their original planes of location by the attractive action mentioned above.

This shifting of strata imparted even to those strata which had fallen below a kinetic energy of the conscious united spirit-current, and they were thus endowed with intelligence as a whole. The bodies constructed out of such covers could not therefore obstruct the kinetic spirituality developed in individual spirits. These spirits are known as *hamsas* and *param hamsas*, with reference to the lower or higher spiritual spheres they belong to. The spirits of the higher three subdivisions would be *param hamsas* while those of the lower three spheres would be *hamsas* only.

Although the sex distinction is not marked in the purely spiritual regions, yet those may be grouped in a male class in whom the sound-action predominates to some extent; the remaining spirits might come under the category of a feminine group (female *hamsas* or *hamsinis*) in whom the spirit-action is prominent. It is however necessary to observe that the two class should in no circumstances be held to be associated with any sex-functions of the kind met in this world.”

(See Maharaj Saheb, *Discourses on Radhasoami Faith*, op.-cit., Article 88, pp. 152-53.)

446. Temple: See n.. 229.

447. Hindrance caused by distraction or *vikshep*: In his *Aprokshanubhuti* (Verses 127-28) Shankaracharya refers to eight obstructions and impediments (*vighanas*) in the path of the yogi who practises *samadhi*. These are:

- being put off the point of concentration (*vikshep*);
- idleness (*alasya*);
- desire of illusive enjoyment (*rehasya bhog*);
- sleep (*lai* or *tundra* – state between sleep and wakefulness);
- paralysis of intellect (*shuniyata*);
- being drawn off by temporary objects of universe (*akarshan*);
- egotistical immersion in transitory joy (*rasaswada*); and
- dullness and torpidity of mind (*chittam chalam*).

Shankara's disciple, Sadanand, in his *Vedanta Sar* summarises these eight impediments into four enemies – *vikshep*, *kasaya*, *rasaswada* and *lai* and says:

“When a yogi is delivered from these four enemies he resembles the unruffled flame of the lamp and his mind becomes invariably fixed in meditation. Those who have attained to this state of perfection are true yogis and those who merely talk glibly about Brahman have only ‘the gift of the gab’ (*shabd vadinah*, *vachak jnani* or chatterbox) and are the comrades of hypocrisy and ignorance.”

According to Radhasoami Faith, these obstructions are caused by acting in anger, out of lust, greed, ego and delusion. Of these, the most fertile sources of impediments are lust, anger and loose talk, eating indiscriminately and fastening one's gaze on fascinating objects.

Notes

These activities give rise to *lai* and tundra (drowsiness, a state between sleep and wakefulness), *vikshep* (getting off the point of concentration), *kasaya* (rising of queer thoughts born of faint impressions of karmas of last births) and *rasaswada* (tasting the pleasure of lower levels of consciousness during the spiritual practices of recitation, meditation and contemplation).

The way out of these impediments is to be upright in one's conduct, observing discipline or restraint on natural urges of lust, anger, greed, delusion and egotism, avoiding bad company and keeping good company, study of saints' discourses and resolution of all doubts by having discussion of subtle spiritual points with advanced *satsangis* or with reference to saints' discourses.

**448.** Harmonica or mouth-organ: Its a small wind instrument of the reed organ family in which reeds of graduated lengths set into a metal plate enclosed in a narrow oblong box are made to vibrate by blowing and suction.

**449.** *Kabaddi*: This is governed by the following conditions:

- the ground should be level, measuring 14 yards by 11 yards, divided by a middle line into two halves, each measuring 11 yards wide and 7 yards deep;
- the lines on the four sides of the play field are known as the boundary AB, BC, CD, DA. Lines are one inch thick;
- the line that divides the play field into two halves is known as the mid-line;
- each half of the field divided by the mid-line is known as the court;
- each of the lines in court, parallel to the mid-line (8 feet) is known as the "baulk line" (6 feet in the case of women and junior boys);
- the repeated and clear sounding aloud of one approved syllable "*kabaddi*" within the course of one respiration is called "cant";

- one who goes into the court of the opponent with the “cant” is known as a “raider”. The raider must begin his cant as soon as he steps into the anti’s home, crossing the mid-line;
- every player of the party in whose home the raid has been made is called an anti-raider or “anti”;
- to stop the repeated and clear sounding aloud of the syllable “*kabaddi*” or to take in a breath during a cant is known as “losing the cant”. A cant must be started and continued within one and the same respiration;
- if a raider touches an anti without the breach of the rules or if any part of the body of an anti touches any part of the body of the “raider”, the anti is said to be out;
- if the antis hold and keep the raider in their court and do not allow him to go in his court until he loses his cant, it is known as “holding the raider”;
- if a raider, without losing the cant, crosses the mid-line and touches the ground of his court with any part of his body he is said to have reached home safely;
- by touch is meant contact by or with any part of the clothing or any other of one’s personal belongings;
- when either a raider or an anti touches each other, a struggle begins;
- by “no raid” is meant the failure on the part of the raider to cross the “balk line” of the defending team completely (line is not crossed so long as any part of the body of the raider has got contact with the ground between the “march” and the “balk line”);
- the side that wins the toss has the choice of the court and the opponent sends their first raider. In the second innings the court is changed and the other side sends their first raider. The game in the second innings continues with the same number of players as it was at the end of the first innings;

Notes



- if any player goes out of the boundary during an innings he is out. The official tries to take out such players at once;
- a player shall not be out (a) if any part of his body is touching the ground inside the boundary, and (b) during the struggle if any part of his body is touching somebody or the ground inside the boundary;
- when the struggle begins the play field includes the lobbies;
- a raider keeps the cant with *kabaddi* as the syllable for sounding;
- a raider enters the opponent's "home" and starts the cant simultaneously. If he starts the cant late, he may be ordered back by the umpire and the opponent is given chance to raid. Under such circumstances the raider is not pursued.
- after a raider has reached home or has been put out in the opponent's court, the opponents immediately send their raider. Thus alternately each side shall send their raiders until the end of an innings;
- only one raider goes in the opponent's court, at a time;
- if a raider while in the opponents' court, loses his cant and thereafter touches or is touched by an anti, he is out;
- no raider or anti wilfully pushes his opponent out of the boundary. The one who pushes first is declared out. If a raider is pushed outside the boundary, the umpire declares him as not out and the raider is declared to have reached home safely;
- each side consists of 7 players;
- the duration of time for a representative match is of two halves of 20 minutes each with 5 minutes' rest in the middle. The courts are changed after interval;
- doping is not allowed; nails must be closely clipped; all players must be suitably numbered; the minimum dress of a player is a vest and shorts with undergarments inside;

- application of oil to the body or limbs is not allowed; no metal can be worn; canvas shoes with plain rubber soles and socks may be used if and when necessary;
- the officials are a referee, two umpires, two linesmen, a scorer and a timekeeper;
- a player is not to attempt to stifle a “raider’s cant” by shutting his mouth or throttling or by any other way. The referee has the power to warn or disqualify the player immediately;
- violent tackling leading to injuries is forbidden. The referee disqualifies such players after the first warning;
- a team which takes more than five seconds to send the raider loses one point for delaying the game unnecessarily after due warning.

450. *Discourses of Babuji Maharaj*, Volume II, op.cit., Discourse 40, dated 29<sup>th</sup> May, 1935, p. 195.

451. *Komalta* and compassion: See *ibid.*, Discourse 11, dated 24.12. 1939, p. 52, para 5. *Komalta* means amiableness, simplicity, patience, fortitude and resilience, the capacity to bow down when storm rages, to lie low in face of the onslaughts of lust, anger, greed, bewilderment and ego, and withdraw into the sanctuary of the Name Radhasoami within. Compassion means to be kind, generous, tolerant and even-handed, equipoise, serenity, earnestness, readiness to help everyone in distress to the extent possible.

452. In the Vaishesika school of philosophy this universe is characterised by atomistic pluralism and has numerous categories. A category is called *padaarth*. The entire universe is reduced to six or seven *padaarths*: substance (*dravya*), quality (*guna*), action (karma), generality (*samanya*), particularity (*vishesh*), inherence (*samavaya*), and non-being (*abhaav*). The word *padaarth* is a combination of *pada* meaning “word” or “verse” or “sentence” and *arth* implying “meaning”. Thus, *padaarth* is “the meaning of a word of the object signified by a word”.

Notes

All objects of knowledge or all the “reals” come under *padaarth*. It means an object which can be thought (*jneya*) and named (*abhidheya*). The Aristotelian categories are the mere modes of predication and only represent a logical classification of predicates. The Kantian categories are the moulds of understanding under which things have to pass before becoming knowable. The Hegelian categories are the dynamic stages in the development of thought which is identified with reality. The Vaishesika categories are different from all of them for they are a metaphysical classification of all knowable objects or of all “reals”.

453. **Rosary:** In Christianity, a series of prayers counted on a string of 55 or 165 beads, used to count prayers as they are recited. In other religions, a similar string of beads used in praying or reciting the Name.
454. **Faqir:** (a) *Faqir*: See n. 148 and 307. A *faqir* is a Muslim saint. A *faqir* is he who has truly surrendered himself to Allah and knows that no affliction can befall him save with His permission. And whatever comes to him comes from his beloved Lord, he rejoices in it. He has died to his flesh, and therefore has died before he dies. And yet, if and when he sees God’s creation in distress, he does not accept its distress in submission but awakens to action in compliance with the Koranic injunction: “Lend a helping hand in the cause of God” – by word and deed, consolation to the bereaved, anxious enquiry about the sick, food to the hungry and succour to the helpless.
455. **Sultan-al-Azkaar:** *Azkaar* is the plural of *zikr*, which means the repetition of the Great Name. The most royal of all forms of *zikr* is *zikr-ul-khafi* or *zikr-ul-ruh*, as distinguished from *zikr-ul-lassan* or *zahirya* (articulation of Name), *zikr-ul-qalb* (*zikr* by mind or mental recitation). Thus *zikr* or recitation is of three varieties, namely,
- by tongue or *zikr-ul-lassan*;
  - by heart or *zikr-ul-qalb* or *qalab*; and
  - by the spirit or *zikr-ul-ruh*.

456. *Anfaas*: Plural of *nafs* which means “breath”; breath-control or *pranayama*.

457. *Nafs-i-ammara*: Mysticism recognises four types of *nafs*: *ammara*, *lawwama*, *mutmayeena*, and *mulhama*. These are:

*Nafs-i-ammara*: That part of the mind which ever incites man to evil is called as *nafs-i-ammara* by the Koran (XII, 53);

*Nafs-i-lawwama*: In *Surah LXXV*, 2, the Koran refers to the accusing soul, or the reproving self, which reproves the self for every vice and intemperance. From this state, the moral state of man is generated. It is also called “conscience”. But it is not always effective and becomes overpowered by the wild self, viz. *nafs-i-ammara*.

*Nafs-i-mutmayeena*: The Koran refers to it as “Soul-at-Peace” in *Surah LXXXIX*, 27-30). This is the soul-at-rest which returns unto the Lord, content in His good pleasure, and which enters amongst His bondsmen and enters His celestial garden.

*Nafs-i-mulhama*: It is the soul that is soaked in righteousness and clemency. After attaining to full maturity (*tehzeeb*) and perfection of ascetic practices, it becomes transmuted into *nafs-i-mutmayeena* (the soul-at-rest, merged unto the Lord and qualified for *Hoot* or the region of *Haq* or *Satt Desh*).

458. See n. 114 “Three *gunas*”.

459. *Trikuti*: The middle of the two eyebrows (*bhrakuti*). *Kuti* is a “triangular cottage” or *Musalassi*. The three sides of this triangle are called its three Prominences – Meru, Sumeru and Kailash. (See Maharaj Saheb, *Discourses on Radhasoami Faith*, op.cit., p. 163.)

460. *Yojan* or *jojan*: A measure of distance prevalent in ancient India. Some regard it as 4.5 miles long; others as 9 miles long. The *Markandeya Purana* gives the following table:

Notes

6 <i>angulas</i> (fingers)	=	1 <i>pada</i> (breadth of foot)
2 <i>padas</i>	=	1 <i>hastha</i> (long cubit)
4 <i>hasthas</i>	=	1 <i>dhanurdanda</i> (bow-staff)
2 <i>dhanurdandas</i>	=	1 <i>nalikai</i>
1000 <i>nalikais</i>	=	1 <i>krosa</i>
2 <i>krosas</i>	=	1 <i>gavyuti</i>
4 <i>gavyutis</i>	=	1 <i>yojan</i>

A *dhanurdanda* being taken as 5 feet long, one *yojan* contains 80,000 feet or about 15 miles.

**461.** *AUM*: Hindu's mystic syllable used in all prayers and rituals, and variously interpreted. It is said to stand jointly for the Hindu trinity: *A* = Vishnu, *U* = Shiva and *M* = Brahma. It is also said to represent four possible states of consciousness: *A* = waking, *U* = dreaming and *M* = dreamless slumber, and the incommunicable silence after the three, *turiya*, i.e. nirvana. (See n. 30 also.)

**462.** *HOO HOO*: Arabic for *Hari*, the deity of *Trikuti*.

**463.** *Hauz-i-Kauthari*: See Holy Koran, Chapter 108, *Surah-i-Kaur*, Verse 1.

**464.** Harp is a large, triangular plucked stringed instrument consisting of a sound board connected to an upright pillar by means of a curved crossbar from which the strings extend downwards. The strings are tuned diatonically and may be raised in pitch either one or two semitones by the use of pedals (double-action harp). Basic key: B major; range: nearly seven octaves. Informal name is "harmonica".

**465.** *Laila-Majnu*: A pair of lovers from Arabia. The name of *Majnu* was *Qais*. The term "*Majnu*" means "possessed" by a jinni – the jinni of love for *Laila*, a black beauty from Arabia. The term "*Laila*" is from *lail* which means "dark night" – a girl as dark as the dark night.

In the early Muslim period, Qais formed a part of the province of Fars. But in later Middle Ages, a South Arabian prince obtained possession of it. The dynasty of Qais ruled over the district of Oman in the opposite Arabian state. Laila had turned Qais, prince of Qais dynasty, crazy, distracted and distraught. The two lovers pined for each other but could never unite. Their story is a saga of forlorn love. The families of both lovers were opposed to their wedding because a feud was going on between them for ages.

466. *Shaqq-al-Qamar*: See n. 147.
467. *Kaaba*: A cube shaped shrine in Mecca, the goal of Muslim pilgrimage, to which the Muslims turn while praying. Into this shrine is built the black stone believed to have been given by Gabriel to Abraham. The word *Kaaba* is derived from Arabic *kab* which means “cube”.
468. *Kafir*: Derived from the Arabic *kafara* which means “to deny” or “to refuse to believe”; an unbeliever is hence called a *kafir*.
469. *Brain*: For faculties of the brain see Maharaj Saheb, *Discourses on Radhasoami Faith*, op.cit., Article 23, pp. 48-51 and especially Article 24, pp. 52-53.
470. *Fiddle or kinguri*: Any musical instrument of the viol or violin family.
471. *Sarangi*: A stringed instrument of India played with a bow.
472. *Nafs-i-ammara*: See n. 457.
473. *Rasheed*: Trained; disciplined; one who shows or breaks a new path that is straight; a name of God Himself.
474. *Qabil*: Worthy; having sufficient spiritual, moral value and eminence; spiritually deserving; a person of distinguished choice, merit and importance is called a “worthy” or *qabil*.

Notes

475. *Kulfat* or affliction of death: Calamity; catastrophe; affliction.
476. *Ranj-i-paidaayash*: Suffering and pain.
477. *Fail*: Action or deed or karma.
478. *Mafool*: That for which or on which the deed was done or *karaj*.
479. *Fayeel*: The doer or the actor or the creator.
480. *Namaaz*: The *Panj Waqta Namaaz* or 5-times prayers are (i) dawn or sunrise; (ii) midday; (iii) mid-afternoon; (iv) sunset; and (v) evening, before retiring. The worshippers do not bare their heads; they remove their shoes or sandals, perform certain ritualistic ablutions and then assemble to form a long line facing Mecca (the Kaaba), the leader taking up a position a little to the front of them in the centre.
481. *Naqil*: One who copies and imitates an original something or someone – say a saint or a sage. There is a saying in Persian: *Naqal raa che aqal* which means “in order to copy not much wisdom or knowledge is required”.